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THE
BOOK of the REVELATION
o
SAINT JOHN the DIVINE
EXPLAINED, &c.



СВИДЕНИЯ
ДЛЯ ПОДГОТОВКИ

САМЫХ

T H E

BOOK of the REVELATION

S A I N T J O H N the D I V I N E

E X P L A I N E D;

In an historical View of the past and present State of the Christian
World compared with the prophetick Visions.

B Y

T H O M A S V I V I A N,

V I C A R o f C O R N W O O D , D E V O N .

Seal not the Sayings of the Prophecy of this Book. Rev. XXII. 10.

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САНКТ-ПЕТЕРБУРГА

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А. А. Баранова, бывшего директора музея



THE RIGHT REVEREND

F O H N,

LORD BISHOP OF EXETER.

MY LORD,

*A*N Attempt to illustrate a Part of the Sacred Writings, in which a Spirit of Bigotry and Persecution is represented in Prophetick Visions as the just Object of Detestation, seems in some Measure entitled to the Patronage of a Person eminent for his Candour and Catholick Spirit; and who has been successful in recommending this amiable Temper to the Legiflature. But your Lordship has a farther Right to this Work; having supplied me with, what I esteem, the best Quotation with which the Notes are enriched. I was also willing

ling to embrace this Opportunity to express in a public Manner my Gratitude, for the honour done to a Friend of mine, in distinguishing him by substantial Marks of your Esteem and Approbation; without any other Recommendation than his own Abilities and Industry: Qualities that seldom find their Way alone through the Sollicitations of the great; but which so engaged your Attention, that the Manner of conferring the Obligation was still more obliging than the Favour itself.

That your Lordship may long continue to preside over us with Wisdom and Moderation; softening Authority with Affability, and Dignity with Condescension;

D E D I C A T I O N.

9

*fion; a Terror to evil Doers only, and
a Friend and Father to them that do
well, is the earnest Prayer of*

M Y L O R D,

Your Lordship's

most dutiful

and obedient Servant,

**CORNWOOD,
June 4, 1785.**

THOMAS VIVIAN.

ОЧИЩЕНИЯ

Мы смирились с тою что
жизнь твоя оставлена нам, и
согласны с твоим

ДЯЛОМ

Свидетельство

Беседа с Богом

Беседа с Богом

Беседа с Богом

T H E
P R E F A C E.

THE Revelation of St. John is supposed by many to be unintelligible, and as such is much neglected. The Comments too that have been written on it, are in general suited only to Persons of Learning and Leisure; the Sight of which discourages the greater Part of Readers. A Volume *in Twelves* is not so alarming; and in this Space I hope to collect the most probable Sentiments of those that have written before me, add my own where these are not satisfactory, and exhibit the Whole under a new Plan.

That the Reader will here find the true Meaning of every Passage, I will not promise. Indeed I could point out some Places which I suspect are not yet understood. But I believe these are not many; exclusive of those which refer to Events not yet accomplished. Historical Facts are the best Explications of Prophecy; and till these appear, all else is but Conjecture.

Hence

Hence it is that this Book of Revelation is better understood now than formerly, on Account of the great Advantage which the last Writers have above others. They may not only (as in other Cases) use the Labours of them that went before them, as Helps to erect their own Structure; but if they look round them with Judgment and Attention, they will find other Materials in the Events of Time, which their Predecessors had not.

In writing on this Book the Author's Design at first was only to give his Reasons for what appeared to him to be the meaning of the latter Part of the Thirteenth Chapter, the Description of the *Two-horned Beast*. In doing this it was necessary to shew the Connection of this Character thus explained with the other Characters described in different Parts. To this End an Account of the whole Book, and an Explication of what seemed most obscure in it was undertaken, with a Plan connecting the Whole: and that without removing any Part out of the Place in which it was found. It

It appears from the two first Verses of the first Chapter, and from the Beginning of the fourth Chapter, that the general Design of *the Revelation* is to give, in a Series of Prophetick Visions, an History of the future Fortunes of the Christian Church. Now as about seventeen hundred Years are past since this Prophecy first appeared, it is natural to suppose that some of the Events here foretold have already happened. Others may still be future. And some may be of that Nature as to be fulfilling by a Succession of similiar Events for several Ages together, and may be existing at this present Time.

In Consequence of this Supposition the Book divides itself into *three Parts*: The *First* foretelling Events that are now past; *the Second* those that are now existing; *the Third* those that are still to come.

The first of these three Divisions, relating to Events that are now past, takes up the nine first Chapters of the *Revelation*. The

second Division exhibiting Scenes of a permanent Nature (that have long existed, are transacting at the present Time, and probably will still continue for some Time) is the Subject of *The Little Book*, delivered by the Angel in the tenth Chapter, and rehearsed in the eleventh, twelfth, and thirteenth Chapters. The third general Division (relating to Events which, we suppose, are yet to come) takes up all the rest of the Book from the beginning of the fourteenth Chapter.

Three Subdivisions of the First of these Parts, and the same Number of the *third Part*, together with one Chapter allotted to the *second Part*, constitute the *seven Chapters* of the following *Exposition*. The Reasons, on which this Plan of the Texture of the Book is founded, will appear in their proper Places. In the Proofs the Reader will not expect *Demonstration*; the Subject does not admit of it. But perhaps the Arguments will in general be found probable, and one Part consistent with another. Upon the Whole, it is hoped
that

that from the Correspondence between the Visions here described and the Events recorded in History, the candid and unprejudiced will see clear intrinsick Evidence that this *Book of the Revelation of St. John* is a Revelation of GOD; and very useful to strengthen our Faith in his providential Care over his Church and People.

This Establishment of our Faith, resulting from a general View of the Prophecies and Events compared together, is an inestimable Advantage that may be expected from a careful Examination of this last Book of Sacred Scripture. The different Parts of it also are well calculated for the most beneficial Purposes.

The Admonitions to the Seven Churches exhibit the Care of our LORD over his Church; the Danger of Sin and Lukewarmness; and the Peace and Safety connected with Holiness and Godly Fear.

The different *Visions of CHRIST* shew us

his mediatorial Character and Work in the most affecting Manner. He appears as our great *High-Priest* exalted to Glory, yet *walking in the midst of the Golden Candlesticks* so as to guide and cherish his Servants. Sometimes he appears as a *Lamb Slain*, to encourage us to depend on his atoning Blood and Intercession. In other Visions he is a *triumphant Conqueror* at the Head of his Armies, to teach us to look up to him as able to save unto the uttermost, out of the greatest Dangers.

The *afflicted State of the Godly* being foretold, tends greatly to support them under their Sufferings, and to enable them to expect the promised Deliverance: While the Prophecies, that have been already accomplished, are a satisfying Assurance that the others also will be fulfilled in due Season.

The Songs of Praise in this Book are the most lively and animating; tending to fill the Heart with the most sublime Devotion. *The magnificent Scenes* here described, engage the Mind

Mind and Affections, in contemplating the Glories of the future State, and are powerful towards drawing off the Attention from the perishing Things of this World. In a Word, he that hath an Ear to hear, a Mind to understand, and a Heart to relish the great and glorious Things displayed in this Book, will find it equally beneficial and delightful.



the greate part of his life hee
lived upon the Earth, and was to seyn
all men felicitate off the yere which sheweth
the world shal walke to yore 13000
and thenceforth to yore 13000
by the same number of years. And so
the world shal walke to yore 13000
and then shal come the end of the world.

C O N T E N T S.

THE Introduction, shewing the Design of the Book, and the Importance of the Subject. Ch. I. V. 1, 2, 3.

C H A P. I.

Containing the Seven Epistles to the Seven Churches of Asia, under the Inspection of St. John; in which are Directions, Reproofs, and Consolations suited to their different States. Ch. I. V. 4. and Ch. II. III. P. 4.

C H A P. II.

Containing under *Seven Seals* opened one after another, the prophetical History of the primitive, pure, and rising Church of CHRIST; a Period extending from the Delivery of the Prophecy to the Reign of *Constantine*, about two hundred and forty Years. Ch. IV. V. VI. P. 8.

C H A P. III.

Containing the History of the Christian Church, now delivered from the persecuting Pagan Emperors, but departed from the Simplicity of the Gospel. This Period extending from Constantine, and not yet compleated, is described under *Seven Trumpets*. Ch. VII. VIII. IX. P. 14.

CHAP.

C H A P. IV.

Exhibiting a permanent View of the Internal State of the Christian Church during the Period of the Seven Trumpets. Here the Contests, between the purer and more corrupt Parts, are described under Seven Contemporary Visions. As this Part differs from the rest of the Book, it is distinguished by the Title of *The Little Book*, delivered in Ch. X. and its Contents opened in Ch. XI. XII. XIII. P. 23.

C H A P. V.

Of the *Seven Vials* to be poured out hereafter on the apostate Part of the Christian Church, and putting an End to the Apostacy. This Period will not begin till the Seventh Trumpet sounds, and will probably end at the same Time as the Visions of the Little Book, about the Year 2000. Ch. XIV. XV. XVI. XVII. XVIII. XIX. P. 70.

C H A P. VI.

Of the *Millenium*, or the Reign of CHRIST during the Seventh Millenary of the World, or from the Year 2000 to 3000. After which follows the Resurrection and last Judgment. Ch. XX. P. 96.

C H A P.

C O N T E N T S.

21

C H A P. VII.

The Glory and Happiness of Heaven, to continue for ever. Ch. XXI. XXII. P. 115.

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E R R A T A.

Page.	Line.
7	15, in the Dedication, <i>for Legislature</i> <i>read Legislature.</i>
21	last save one, <i>for Jacinet read Jacinet</i> <i>or Jacinth.</i>
36	11, <i>for temporal read temporal.</i>
37	4, <i>read Fifth of these Visions.</i>
82	2, <i>for 60 read 48.</i>
145	1, <i>for th read the.</i>
148	26, <i>for dispinsing read dispensing.</i>
160	22, <i>for XIX. read IX.</i>
169	16, <i>for thus read their.</i>
170	25, <i>for and read at least.</i>
174	26, <i>for (56) Vials are not yet, read</i> <i>(57) The Angels Explication.</i>
176	8, <i>for (57) The Angels Explication,</i> <i>read (58) Mystick Babylon.</i>
177	4, <i>for (58) Mystick Babylon, read</i> <i>(59) Attachment to the Beast.</i>
178	last, <i>omit (59) Attachment to the Beast</i>
200	last, <i>for Greece read Turkey.</i>

INTRODUCTION.

THE *Design* of this Book may be learnt
from the two first Verses : ‘ The Re-
velation of JESUS CHRIST, which GOD
gave unto him, to shew unto his Servants
Things which must shortly come to pass ;
and He sent and signified it by his Angel,
to his Servant John, who bear Record of
the Word of GOD, and of the Testimony
of CHRIST, and of all Things that he saw.’
It is a * *Revelation of JESUS CHRIST*, the
great

* With Regard to the *Authority* of this Book, Mr. Mede says, ‘ The Apocalypse has more Human Authority’ (more external Proofs of its Authority) ‘ than any Book of the New Testament besides, even from the Time it was delivered.’ P. 602.

And Sir Isaac Newton says, ‘ I do not find any other Book of the New Testament so strongly attested, or commented upon so early as this of the *Apocalypse.*’ *Observations on Daniel*, P. 249.

2. INTRODUCTION.

great Prophet of his Church, *given unto him by GOD*, the Fountain of Light and Truth; partly *seen* by John in Vision, and partly *signified* to him by an Angel, as the Interpreter of the Visions. By which Visions and Interpretation are revealed Things *which must shortly come to pass*: They were shortly to begin, but some were to extend to a distant Period. And in writing this Book John bears Record of the Word of GOD which he heard, and of all Things *which he saw* in Vision.

This shews the *Importance* of the Things contained in this Book; and that we should consider ourselves as deeply interested in them we may learn from V. 3. ‘Blessed is he that ‘readeth, and they that hear the Words of ‘this Prophecy, and keep those Things that ‘are written therein,’

With

To which Dr. *Haiſax* adds, ‘If the Authority of this Book were at all questionable, the Church of Rome could hardly have failed to make the Discovery, or to triumph on it.’

Hoc Ithacus velit. et Magno Mercentur Atridae.

Halifax’s Tenth Sermon at Waiburton’s Lecture, P. 317.

With Respect to the *Contents* of this Prophecy, at V. 19. They are divided into two Sorts, ‘The Things which are, and the ‘Things which shall be hereafter.’ By *the Things which are* we may reasonable understand the then present State of the Christian Church, exemplified in the Seven Churches, to which are sent the Epistles contained in the second and third Chapters. By *the Things which shall be hereafter* we may understand the Events relative to the future State and Circumstances of the Christian Church, which is the Subject of all the Visions and angelical Interpretations, contained in the remaining Parts of the Book; and which begin with these Words, Ch. IV. 1. ‘Come up hither, and I will shew thee ‘Things which must be hereafter.’

The



The FIRST CHAPTER,

*Containing the Epistles to the Seven Churches
in Asia, Ch. I. II. III.*

Ch. I. The Epistles to the Seven Churches.

THE Person seen and heard in all the Visions of this Book seems to have been an Angel. But being commissioned by JESUS CHRIST, of him it is said that he signified this Revelation by his Angel. Ch. I. 1. Speaking in his Name, who is the great High-Priest as well as Prophet of his Church. For these Reasons the Description here given, of him whom John saw in Vision, resembles in a great Measure the Jewish High-Priest. ‘I John was in the Isle that was called Patmos, for the Word of GOD,’ (banished thither for Preaching the Word of GOD); ‘and for the Testimony of JESUS CHRIST, I was in the Spirit (rapt in prophetick Vision) on the LORD’s Day, and heard behind me a great Voice as of a Trumpet, saying I am Alpha and Omega, the first and the last:’ Expressions unlawful for any Angel to use, but as representing Him who is over all, GOD, Blessed for ever.

V. 12. ‘ And I turned to see the Voice that spake with me, and being turned, I saw Seven Golden Candlesticks, and in the midst of the Seven Candlesticks

‘ one

‘ one like unto the Son of Man, (1) clothed with a Gar-
 ‘ ment down to the Foot, and girt about the Paps with a
 ‘ Golden Girdle. And V. 15. ‘ He had in his Right
 ‘ Hand (2) Seven Stars, and out of his Mouth went a
 ‘ two-edge Sword, and his Countenance was as the Sun
 ‘ shineth in his Strength. And when I saw Him I fell at
 ‘ his Feet as Dead. And he laid his Right Hand upon
 ‘ me, saying unto me, fear not, I am the First and the
 ‘ Last; I am He that liveth and was dead; and behold I
 ‘ am alive for evermore, Amen; and have the Keys of
 ‘ Hell and of Death.’

This Vision of the great Redeemer walking in the midst of the *Golden Candlesticks*, interpreted by the Angel at V. 20. to be ‘ the Seven Churches);’ which receiving the Oil of Divine Grace from Him that walketh among them, diffuse Light into the World, and are adorned by the Gospel-Ministers as *Stars*— This Vision gives us a glorious View of CHRIST as the great Prophet and Priest of his Church. Here we learn from whom Spiritual Light and Life are derived to his People, and his continual Care over them. This therefore is a proper Introduction to the Epistles which John is commanded, V. 11. to ‘ write in a Book,’ and send to the Seven Churches of Asia;’ which are said to be under his immediate Care. But the Instruction and Reproofs, Promises and Threats contained in these Epistles equally belong to all Churches, in all Ages, so far as they are in similiar Circumstances, and therefore may be considered as written for our Admonition also.

As these Epistles are endited by him ‘ Whose Eyes are

‘as a Flame of Fire.’ Ch. I. V. 14. They discover secret Iniquities lurking in some of the Churches under a splendid Profession, which concealed them from the World, and perhaps, in a good Measure, from themselves. From whence both they and we shou’d learn that *all Things are naked, and open to the Eyes of him with whom we have to do.* They also contain Denunciations of Punishment, which none but He who is the King of his Church could inflict; and none but the Prophet of his Church (or others taught by him) could foretell. But History informs us, that these Denunciations have been verified in a most remarkable Manner. Thus far therefore the Seven Epistles may be considered as *prophetic*, and in this Respect similar to the rest of the Book.

The First Epistle is addressed to the Church of *Ephesus*, the Place of John’s principal Residence. To this Church it is said, ‘Repent—or else I will remove thy Candlestick ‘out of its Place.’ A Denunciation that has been fulfilled with Respect to all the Seven Churches, but this especially. For we are informed by Travellers, that at Ephesus not a single Christian Family is now remaining. This City, once the Pride of Asia, is reduced to a few Families of Turks.(3)

Smyrna is the nearest City to Ephesus, and to this is the Second Epistle sent. It is threatened with ‘Tribulation ‘Ten Days,’ which is supposed to foretell the Persecution of Diocletian, that lasted ten Years. But to comfort them it is added—‘Fear none of those Things which ‘thou shalt suffer; be thou faithful unto Death, and I ‘will give thee a Crown of Life.’ Agreeably to which intimation

intimation we are told that this City is at present the most flourishing of the Seven; and the Christians here are more numerous, and in far better Condition than in any other.

One Christian Church only remains in *Pergamos*, to which the *Third* Epistle is sent; the Members of which live in the most wretched Servitude to Infidels. No wonder, it was the very ‘Throne of Satan; they sacrificed to ‘Idols; committed Fornication; and held the impure ‘Doctrine of the Nicolaitans which CHRIST hated.’

At *Thyatira*, the Fourth Church, not one Christian Congregation is now to be found. The Lord ‘gave her ‘Space to repent of her Fornication, and she repented ‘not.’

Sardis, (to which the Fifth Epistle is sent) was once the Capital of *Lydia*, but now a mean Village. When the LORD beheld her at this Time, her ‘good Things ‘were ready to die;’ she neglected to *Watch*, therefore he ‘came upon her as a Thief.’

To *Philadelphia*, (the Sixth Church) The Lord saith, ‘Because thou hast kept the Word of my Patience, I will ‘also keep thee from the Hour of Temptation, which ‘shall come upon all the World to try them that dwell ‘on the Earth.’ How exactly is the coming of the Mahometans here described, as a Scourge upon the *Christian World*, especially in those Countries. Philadelphia, as well as other Churches, has felt the Scourge; but because ‘They kept GOD’s Word’ better than the others, GOD even to this Day hath kept them from being totally swallowed up by the overflowing Deluge of Maho-

metan

metan Superstition. We are told that next to Smyrna this City has still in it the greatest Number of Christian Worshippers.

The Church of *Laodicea*, (the last mentioned) is described as more corrupt than any of the others. They were not only ‘Lukewarm,’ but puffed up with Pride, and a Conceit of their own Righteousness. Therefore the LORD threatens to ‘cast them out of his Mouth’ as nauseous and offensive. And, agreeable to this Prophecy, we are informed, that it is no longer a City, nor the Habitation of Men, but the Residence of Snakes and Vipers.

‘He that hath an Ear let him hear what the Spirit saith to the Churches.’ Teach us, O LORD, to attend to thy Voice, to improve the blessed Opportunities put into our Hands, least a like Destruction come on us also.

The SECOND CHAPTER.

Of the Seven Seals in Ch. IV. V. VI. containing a prophetical History of the primitive, pure, and rising Church of CHRIST; a Period extending from the Delivery of the Prophecy to Constantine, about two hundred and thirty Years.

CH. IV. I. ‘After this,’ (after the Epistles to the Seven Churches were thus ended) ‘I looked, and behold

‘ behold a Door was opened in Heaven. And the first Voice which I heard, was as it were a Trumpet talking with me ; which said, come up hither, and I will shew thee Things which must be hereafter.’ Which plainly shews that the Visions and Voices, related in the remaining Part of the Book, refer to Events which were then future. But as, in the Course of so many Years, it is highly probable some of these Events are come to pass ; we may discern some of the Prophecies fulfilled, by comparing those Descriptions with the Facts recorded in History, relating to the Christian Church.

As in the Epistles sent to the Seven Churches, our LORD acted as the Head of his Church ; comforting, reproofing, and threatening his People ; The Description of Him in the First Chapter was suitable to that Character, But as in the following Visions the Affairs of his Church and People are described as interwoven with the Affairs of the World ; for this Reason, it probably is that, in this fourth Chapter we have a Description of our L ORD, as having *all Power in Heaven and Earth.*

V. 2. ‘ Immediately I was in the Spirit, and behold, a Throne was set in Heaven, and one sat on the Throne. ‘ And he that sat was to look upon like a (4) Jasper and ‘ a (5) Sardine Stone. And there was a (6) Rainbow,’ (the Emblem of Mercy, and Sign of the Covenant) ‘ round about the Throne,’ the Emblem of Majesty.

The rest of the Scenery here described seems to be taken from the Encampment of the Children of Israel in the Wilderness, and from the (7) Furniture of the Tabernacle
and

and Temple. And probably the Design of the Whole is to represent the LORD JESUS in his mediatorial Kingdom, honoured by Angels in Heaven, and Saints on Earth, and ordering all Things concerning his Church and People.

As this Vision in the fourth Chapter displays the Glory of JESUS, as the *King* of his Church ; and that other in the first Chapter describes him as our Great *High-Priest* ; so that Vision which follows, in the fifth Chapter, exhibits him in another View ; as the ‘Lamb Slain :’ Yet he is also, V. 5. ‘The Lion of the Tribe of Judah, and the Root’ (as well as the Offspring) ‘of David.’ And to shew his Victory even in Death, in this Character of the *Lamb Slain*, he receives the same Homage as in the former Chapter, from the four living Creatures, and four and twenty Elders. In this Chapter also he is qualified to receive of the Father, and to open the sealed Book of the Divine Decrees, containing the Fortunes of his Church to (8) the End of the World ; and thus discharge an important Part of his prophetic Office. V. 9. ‘They sung ‘ a (9) new Song, saying, Thou art worthy to take the ‘ Book, and open the Seals thereof. For thou wast Slain, ‘ and hast redeemed us to GOD by thy Blood, out of ‘ every Kingdom and Tongue, and People and Nation ; ‘ and hast made us unto GOD, Kings and Priests ; and ‘ we shall reign on the Earth.’ By which last Expression is probably meant *The New Heaven and the New Earth*, described at the close of the Book : Or perhaps this *reigning on the Earth* may allude to the Millenium, or Reign of CHRIST, a thousand Years, mentioned in the twentieth Chapter.

This

This Song of the four (10) Living Creatures, and the four and twenty Elders, is followed by a grand Chorus : V. II. , And I beheld, and I heard the Voice of many ‘ Angels round about the Throne, and the Living Ones, ‘ and the Elders : and the Number of them was Ten ‘ Thousand times Ten Thousand, and Thousands of ‘ Thousands ; saying with a loud Voice, worthy is the ‘ Lamb that was Slain, to receive Power, and Riches, ‘ and Wisdom, and Strength, and Honour, and Glory, ‘ and Blessing. And every Creature which is in Heaven ‘ and on the Earth, and under the Earth, and such as are ‘ in the Sea, and all that are in them heard I saying, ‘ Blessing, and Honour, and Glory, and Power, be unto ‘ Him that sitteth upon the Throne, and unto the Lamb ‘ for ever and ever.’

In the Sixth Chapter, Six of the Seven Seals are opened, and the opening of each Seal is attended with particular Circumstances ; between which and the Historical Events, between the Time of writing the Prophecy and the establishing of Christianity, different Writers have pointed out such a Correspondence as is *probable*, though not sufficiently mark'd to prove that in their Applications they are certainly right. The *First* Seal or Period is memorable for Conquest. V. 2. ‘ I saw, and behold a white ‘ Horse, and he that sat on him had a Bow, and a Crown ‘ was given unto him, and He went forth Conquering and ‘ to Conquer.’ The Application of which is made by (11) some to Vespasian, and after him to Titus, who conquered Judea, and totally destroyed Jerusalem.

The

The *Second Seal* expresseth War and Slaughter, V. 4.
‘There went out another Horse that was red; and Power
was given to him that sat thereon, to take Peace from
the Earth, and that they should kill one another.’ This
may relate to the Wars which *Trajan* first, and after him
Adrian made with the Jewish People, Rebelling in several
Places, and Slaughtered in a Manner scarce equalled in
History.

Between the *Third Seal* and the History of *Septimius Severus* and *Alexander Severus*, some think they see a striking Resemblance, on Account of their Diligence in regulating the Affair of Corn in a Time of Scarcity: When ‘a Measure of Wheat’ (a Man’s Allowance for a Day) ‘was sold for a Penny, and three Measures of Barley for a Penny.’ As a Penny a Day is mentioned in the Farable as a Workman’s Wages, it must be a great Scarcity, when a Man’s Labour could supply him with Corn only.

All that is said of the Destruction made by the ‘Sword,
‘Hunger, Death (or the Pestilence) ‘and Wild Beasts,’
under the *Fourth Seal*, was verified by the Events which
came to pass under *Maximin* and his Successors.

The *Fifth Seal* opens a Prospect of Deliverance to the persecuted Believers. ‘I saw under the Altar the Souls
‘of them that were Slain for the Word of GOD, and for
‘the Testimony which they held’ (or bore.) The Altar
was the Place where Beasts were offered up. When it is
said, the Souls of the Martyrs were *under the Altar*, it im-
plies

plies that they had willingly *presented their Bodies a Living Sacrifice holy acceptable to GOD.* Rom. XII. 1. ‘ And they cried with a loud Voice, saying, how long, O LORD, Holy and True, dost thou not Judge and Avenge our Blood on them that dwell on the Earth? They plead the Truth of GOD’s Word, as the Righteous Judge of the Earth, to take into his Hands the Cause of the persecuted Church. ‘ And V. 11. ‘ White Robes were given to every one of them,’ (the Tokens of their Justification, Holiness, their Victory over their Enemies even in Death, and that they were Candidates for future Glory); ‘ And it was said unto them, that they should rest (or wait) yet for a little Season, until their Fellow-Servants also, and their Brethren that should be killed, as they were, should be fulfilled.’

This very expressive Vision intimates, that a Deliverance was near at Hand, which accordingly was compleatly effected under the *Sixth Seal:* When the Powers of Paganism totally fell, and Christianity became established under the Emperor *Constantine.* This is expressed by an *Earthquake,* and the Darknes of the *Heavenly Bodies,* which are the usual Figures in the prophetick Writings, to express any great Changes in the Kingdoms of the Earth. V. 12. ‘ Lo, there was a great Earthquake, and the Sun became Black as Sackcloth of Hair, and the Moon became as Blood; and the Stars of Heaven fell unto the Earth, (the great Ones of the Earth lost all their Eminence and Glory) ‘ even as a Fig-tree casteth her untimely Figs, when she is shaken of a mighty Wind.’

‘ Wind.’ In Consequence of this Change the persecuting Heathen Powers were overwhelmed with Fear, which is strongly expressed by their calling on the Mountains ‘ to hide them from the Face of him that sitteth on the Throne, and from the Wrath of the Lamb.’ The despised Lamb of GOD now appeared to them as *sat down with his Father on his Throne*, as the King of the Kings of the Earth, and an Object of Terror to his Enemies.

The THIRD CHAPTER.

Containing the Seven Trumpets, (under the Seventh Seal) each of which sounds an Alarm to some Enemy to afflict the Christian Church, now delivered from the persecuting Pagan Emperors, but departed from the Simplicity of the Gospel. Ch. VII. VIII. IX.

THE Vision in the first Chapter exhibited CHRIST in the Character of the High-Priest and Teacher of his Church, sending the Epistles to the Seven Churches. In the Visions recorded in the fourth and fifth Chapters, He appeareth as a *Lamb Slain*, receiving and opening the Book of the Divine Decrees relating to his People. In this

this Vision related in the seventh Chapter, preparatory to the sounding of the Trumpets, the truly Godly are represented as the Objects of the peculiar Care of the LORD.

Destructions were to be brought upon the Earth, where Christianity was now generally professed, but many had departed from the Purity of the Gospel. However—previous to this it is said to the destroying Angel, Ch. VII. V. 3. ‘Hurt not the Earth, neither the Sea, nor the Trees, till we have sealed the Servants of our GOD in their Foreheads.’ The *Sealed Ones* were the truly Godly, gathered out of the Children of Israel, and out of the Gentile World; ‘All Nations, and Kindreds, and People, and Tongues.’ These, V. 9. ‘Stood before the Throne, and before the Lamb,’ engaged in the Service of GOD and his CHRIST, while others only pretended to serve him. These were ‘clothed with white Robes,’ having obtained Forgiveness of their Sins, and had ‘Palms in their Hands,’ as Conquerors over the World, the Flesh, and the Devil, through the Power and Grace of *Him that loved them, and washed them from their Sins in his Blood.* Therefore renouncing all Merit and Righteousness of their own, they cry, V. 10. ‘Salvation to our GOD which sitteth upon the Throne, and unto the Lamb.’ To the Enquiry made, ‘What are these?’ The Answer is ‘These are they which came out of great Tribulation, (preserved from the Malice of their Persecutors, and from the Temptations that surrounded them) and have washed their Robes, and made them

‘ white in the Blood of the Lamb :’ Being *justified freely by Grace, through the Redemption that is in JESUS CHRIST.* ‘ Therefore are they before the Throne’ as GOD’s ready Servants, ‘ and serve him Day and Night in his Temple : ‘ And he that sitteth on the Throne shall dwell among them,’ by his Spirit ruling in their Hearts, and comforting them in all their Distresses. ‘ They shall Hunger no more, neither Thirst any more, neither shall the Sun light on them, nor any heat ;’ they shall find a Comforter in trying Times ; ‘ For the Lamb which is in the midst of the Throne, (who sits as their Mediator and Advocate) shall feed them, and shall lead them into living Fountains of Waters : And GOD shall wipe away all Tears from their Eyes.’

This Scene then represents the godly *Sealed*, as GOD’s Property, the *Sheep of his Pasture*, and the Objects of his peculiar Care, and preserved from falling away under the Calamities of the Seven Trumpets. In order to know what these were, it will be proper to compare the Events here said to attend the sounding of each Trumpet, with the History of the Church since the Empire became Christian.

Ch. VIII. V. 1. ‘ And when he had opened the Seventh Seal, there was Silence in Heaven above the Space of Half an Hour ; perhaps intimating the rest which the Church enjoyed for a short Time after the Accession and Successes of Constantine. ‘ And I saw the Seven Angels which stood before GOD, and to them were

‘ were given Seven Trumpets. And another Angel came
‘ and stood at the Altar, having a golden Censer, and
‘ there was given unto him much Incense, that he should
‘ offer it with the Prayers of all Saints, upon the golden
‘ Altar, which was before the Throne. And the Smoke
‘ of the Incense which came with the Prayers of the
‘ Saints, ascended up before GOD, out of the Angel’s
‘ Hand. And the Angel took the Censer, and filled it
‘ with Fire of the Altar, and cast it into the Earth: And
‘ there were Voices, and Thunderings, and Lightnings,
‘ and an Earthquake.’

In the *Fifth Chapter* the Mediator is represented to John in Vision, as a *Lamb Slain*: By offering up himself he performed one Part of the Office of the High-Priest. In the Vision related in this Chapter he performs another Part of that Office by making Intercession. By Virtue of the Atonement which he had made, he entered into the *Holy Place* not made with Hands, and there gains Acceptance for them, and their Services, who come unto GOD through Him. His perfect Righteousness and atoning Blood ascend like smoaking Incense with the *Prayers of his Saints*. GOD hath highly exalted him, and in this exalted Station he hath Power to order all Things concerning his Church; makes all Things work together for good unto them that love him; and sends Calamities on them that depart from him; here expressed by *Voices, Thunderings, Lightnings, and an Earthquake*. And this shews in what Light we are to consider the Scourges whereby professing Christians have been afflicted under the Trumpets; as Visitations on Ac-

count of their apostatizing from the pure Gospel, and their persecuting those that refused to join with them in their Innovations. The Blood of the Martyred, and the Cries of the Persecuted ascended up before GOD, through the Mediation of CHRIST, and brought down Judgments on the Persecutors.

The *Four* first Trumpets are commonly supposed to be prophetical of the Calamities brought on the Roman Empire, now professing Christianity, (for that was nearly *the third Part* of the then known World) by the Irruptions of the Northern Nations. *First* the *Goths*, under *Alaric*, swept all before them as a Deluge of ‘*Hail* and Fire mingled with Blood;’ destroying great and small, as such a mighty Tempest lays Waste ‘the Grass and Trees.’

At the Voice of the *Second* Trumpet *Attila* with his *Huns* burst on the different Nations of the Empire as a Burning Mountain falling into the Sea; and was indeed (as he styled himself) the Scourge of GOD.’

In Obedience to the *Third* Trumpet, *Geneseric* with his *Vandals* and *Moors*, invading *Italy*, and plundering *Rome*, like a malignant ‘Star from Heaven,’ filled the Earth with ‘Bitterness’ and Woe.

At the sounding of the *Fourth* Trumpet, ‘The third Part of the Sun, and the third Part of the Moon, and the third Part of the Stars were smitten:’ That is, the ruling Powers of the Empire were destroyed. This came

to

to pass under *Augustulus*, (the last Emperor that reigned at Rome) in the Year 476. After which Italy became a Province to the Eastern Empire in the Year 566; and *Rome*, the Queen of Cities, was reduced to a poor *Duchy* under the *Exarch of Ravenna*.

The Calamities foretold under those four first Trumpets were great, but those under the three remaining Trumpets were still greater, and are therefore distinguished by the Appellation of the *Woe-Trumpets*. V. 13. ‘ I beheld and ‘ heard an Angel flying through the midst of Heaven, ‘ saying with a loud Voice Woe, Woe, Woe to the In- ‘ habited of the Earth, by Reason of the other Voices of ‘ the Trumpet of the Three Angels which are yet to ‘ sound.’

Ch. IX. V. 1. ‘ And the Fifth Angel sounded, and I ‘ saw a Star fall from Heaven unto the Earth;’ meaning very probably the Impostor *Mahomet*. His Doctrines are properly described by its being said that he ‘ had the Key ‘ of the bottomless Pit;’ thence drawing his Tenets, and thither sending his Disciples. By his impure Doctrines the Gospel was obscured, and the Faith corrupted as by ‘ a Smoke out of a great Furnace, darkning the Sun.’ His Followers are described as *Locusts*; not such Locusts as ‘ hurt the Grafs and Trees, V. 4. But only those Men ‘ which have not the Seal of GOD in their Foreheads.’ For they that were thus mark’d were preserved by GOD’s providential Care from being infected by their Errors. And those whom they were permitted to hurt, they were

‘ not

‘ not to Kill but to Torment ! Which seems to signify that the Woes attending the Saracen Invasions were not such a total Overthrow of the Eastern Empire as attended the Western Empire under the fourth Trumpet : But the Hurt they caused was chiefly of a Spiritual Nature, by perverting them from the Truth, who were *not kept by the Power of GOD, through Faith.* This Power of Tormenting was to continue ‘ five Months,’ which is the Time in which the natural Locusts continue their Devastations. But in prophetick Language a Day is a Year. Five Months therefore will amount to 150 Years, which is the Time in which the Saracens made their greatest Conquests, between the Year 612, (when Mahomet opened the bottomless Pit, and began to propagate his Imposture,) and the Year 762, when they ceased to ravage as before, and settled at Bagdat. But this Period of *five Months* is repeated at V. 10. If therefore we double the Time, it will amount to 300 Years ; at the End of which their Empire was broken and divided into Principalities, and they ceased to have one ‘ King over them.’ V. 11. (12) As the Conquests of the Saracens were hurtful to the Souls as well as to the Bodies of Men ; they are properly said to be worse than Death, V. 6. In those Days ‘ shall Men seek Death, and shall not find it ; and some ‘ shall desire to die (rather than wound their Consciences by sinful Compliances) but Death shall flee from them.’

A Variety of Circumstances contribute to make this Explication of the *Locusts* highly probable : And among others, that these Locusts are compared to ‘ Horses prepared

‘pared for Battle ;’ Cavalry being the chief of the Saracen Armies. The ‘Crowns of Gold on their Heads’ may refer to their Turbans, and while ‘their Faces are’ distinguished by Mustachios as ‘Men ;’ their long Hair is like the ‘Hair of Women.’ While they spread Desolation by War, devouring as with ‘the Teeth of Lions,’ they drew after them a poisonous Train of impure Doctrines, by which they stung Men to Death ‘like unto Scorpions.’ ‘They had a King over them whose Name is *Abaddon* or ‘*Apollyon, the Destroyer* ; having one Ruler’ (their *Caliph*) in Temporals and Spirituals, whose Sway extended to destroy both Soul and Body, he is very expressively styled ‘the Angel of the bottomless Pit.’

At the sounding of the *Sixth Trumpet*, V. 13. ‘A Voice was heard from the four Corners of the Altar, (the Scene being still in the Temple, to signify GOD’s Providence in all) ‘saying to the sixth Angel which had the Trumpet,’ that now sounded, ‘Loose the four Angels ‘which are bound in the great River Euphrates. And ‘the four Angels were loosed, which were prepared for ‘(13) an Hour, a Day, and a Month, and a Year, for ‘to slay the third Part of Men.’ These four Angels are supposed to be the four Sultanies of the *Turks*, whose Dominions bordered on the *Euphrates*. The greatness of their Armies, chiefly Cavalry, is particularly pointed out, V. 16. ‘The Number of the Armies of the Horsemen ‘were two Hundred Thousand Thousand.’ Their ‘Breast- ‘plates of Fire, Jacinet and Brimstone’ may allude to their favourite Colours Red, Blue, and Yellow. When

it is said ‘The Heads of their Horses were as the Heads of Lions,’ this may be expressive of the great Fiercenesse with which they attack. When it is added, ‘Out of their Mouths issued Fire, and Smoke, and Brimstone.’ This may be understood of the Havock they made with Fire-arms, and particularly great Guns first brought to Perfection among them, and used with great Effect at the taking of Constantinople, the Imperial City. Their Power is said to be ‘in their Mouths and in their Tails,’ commanding Men to forsake the Gospel and receive their poisonous Tenets. And whereas the *Saracen Locusts* only tormented, (made violent Inroads into the Empire) these are said to ‘kill the third Part of Men.’ The Turks totally vanquished the Eastern Empire, and several Kingdoms in the West. ‘But the rest of Men which were not killed by these Plagues (the unconquered Part of the Western Empire, and the Kingdoms that adhered to the Church of Rome) ‘repented not of the Works of their Hands,’ the human Inventions put into the Place of Divine Commands, still ‘they worshipped Devils, (Demons, or departed Spirits, and Angels), ‘and Idols of Gold, and Silver, and Brass, and Stone, and of Wood; ‘which neither can see, nor hear, nor walk.’ These two, the Worship of Demons and Images were, and still are a great Part of the Antichristian Apostacy. ‘Neither repented they of their Murders,’ (their cruel Persecutions) ‘nor of their Sorceries, (pretended Miracles) ‘nor of their Fornication, (Idolatry) nor of their Thefts,’ their various Frauds and Impositions on the ignorant Multitude.

That

That so minute a Description should be given of the Frauds and Errors of Popery, so long before they appeared, is truely wonderful. And when it is said that they which were *not killed did not repent*, it plainly points out the Cause for which these Destroyers were raised up. To which we may add this Remark; that neither Saracens nor Turks have conquered those Parts of Europe where the old Opposers of Popery resided formerly, nor where the Protestants have been settled since.

The FOURTH CHAPTER.

*Of the LITTLE BOOK, Ch. X. and its
Contents, Ch. XI. XII. XIII. which con-
tains the History of the purer Part of the
Christian Church, (described as sealed and
separated from the World in Ch. VII.) du-
ring the great Apostacy. This History is
delivered in Seven Visions, exhibiting the
State of the Godly and their Enemies.*

THE Conquests and Devastations made under the Fifth and Sixth Trumpets, by the Saracen Locusts and Turkish Horsemen, seemed to threaten the total Extirpation

pation of the Christian Name. But an attentive Consideration of these Prophecies will enable us to rest satisfied, that this will not be the Case. Some Intimation of this is given in Ch. IX. where the Time of their Successes is limited; but this Matter is more fully declared in the *Tenth Chapter.*

Ch. X. V. 1. ‘ And I saw another mighty Angel come down from Heaven, (having received his Commission from GOD) ‘ clothed with a Cloud, (in awful Majesty) ‘ and a Rainbow, (the Emblem of Mercy) ‘ was upon his Head. His Face (bright) as the Sun, and his Feet as Pillars of Fire;’ expressing his swiftness and irresistible Power to execute the Commands of GOD, who maketh his *Ministers a Flame of Fire.* And V. 2. ‘ He had in his Hand a little Book open,’ containing the History of a little Church, which consisted of them that cleaved to GOD’s Word, while the generality of professing Christians followed human Inventions, both in Doctrine and Worship. ‘ And he set his Right Foot upon the Sea, and his Left Foot upon the Earth,’ (as sent by him who is the Lord of Earth and Sea, both which seemed falling into the Hands of Infidels) ‘ and cried with a loud Voice as when a Lion roareth. And when he cried (14) Seven Thunders uttered their Voices. And (V. 5.) The Angel which I saw stand upon the Sea, and upon the Earth, lifted up his Hand to Heaven, and swore by him who liveth for ever and ever, who created Heaven, and the Things that therein are; and the Earth, and the Things that therein are; and the Sea, and

‘ and the Things which are therein ; that (15) THEIR TIME SHALL BE NO LONGER ;’ that is the Time of the Mahometan Ravages shall continue no longer. Or, (as the Words may be rendered and seems more suitable to what immediately follows) ‘ THE TIME SHALL NOT BE YET,’ that is, the Time for putting an end to Papal Tyranny now extended over Christendom. The Time for this great Event shall not be during this Sixth Trumpet ; ‘ But in the Days of the Seventh Angel, when he shall begin to Sound, the Mystery of GOD should be finished,’ (This mysterious Dispensation of Gospel-Truth, oppressed by Errors, shall end, and the Oppressors destroyed) ‘ as he hath declared by his Servants the Prophets.’ Then the Vials of Wrath will be poured out on the Seat of the Beast, and an end will be put to the present Dispensation. For this Reason (because the end was not to be yet) John having eaten and digested the (16) Little Book, and found in it a Mixture of sweet and bitter, (as it contained an Account of the Sufferings and providential Deliverances of GOD’s People) is commanded to Prophecy again to the ‘ many Peoples and Nations, Tongues, and Kings,’ by opening the Contents of the Little Book, they being interested in them. And this he does in a Series of Visions recorded in the XI. XII. and XIII. Chapters.

1. In the *First* of these Visions contained in Ch. XI. V. 1, 2. A Distinction is made between the visible and invisible Church of CHRIST ; them that *profess* to believe in Him, and them that *really* make his Word their

26. Ch. XI. *The Seven Visions of the Little Book.*

Law. Ch. XI. V. 1. ‘And there was given me a Reed like unto a Rod: And the Angel stood saying, rise, and measure the Temple of GOD, and the Altar, and them that Worship therein.’ True Believers are the *Temple of God*, who dwelleth in them; their Hearts are the Altar, on which they offer the Sacrifices of Love and Fear, Prayer and Praise. They that thus Worship are the Objects of his peculiar Care and Love: In such GOD has a Property and Delight, expressed by the Act of Measuring. V. 2. ‘But (17) the Court which is without the Temple leave out and measure it not;’ they being not true Israelites that appear there: ‘For it is given to the Gentiles’ (as the outer Court of the Temple built by Herod was the Court of Gentiles); ‘and the Holy City shall they tread under Foot’ (polluting GOD’s Worship by profane Rites of Man’s Invention, and borrowed in a great Measure from the Gentiles, and trampling on the Scripture Doctrines and Worship) ‘Forty and two Months.’

2. The *Second Vision* of the Little Book, representing the State of the true Church of CHRIST, during the great Apostacy, begins at Ch. XI. V. 3. and extends to V. 14. ‘And I will give Power unto my two Witnesses, and they shall Prophesy a Thousand Two Hundred and Three-score Days, clothed in Sackcloth.’ The true Believers that adhered to GOD’s Word, and opposed Innovations, are here called *Witnesses*; bearing their Testimony to the Truth of GOD’s Word, and manifesting in their Conduct the Power and Grace of CHRIST.

At

At all Times (but especially in the darker Ages) they have been but few, compared with them that have turned from the Truth both in Principle and Practice: Yet at all Times there have been some such. The Commission, Office, or Employment of these (for which GOD hath given them *Power*) is to *Prophesy*; a Word of a large Extent; signifying not only *preaching* or *fortelling* Things to come, but every Employment in the Service of GOD, and in promoting the Knowledge of his Truth.

(18) These are compared, V. 4. to ‘two Olive Trees,’ and to ‘two Candlesticks standing before the GOD of the Earth.’ As *Olive* Trees they have in themselves (but derived from the *GOD of the Earth*) a Source of Spiritual Life, Grace, and Strength: By which, as the Lamps in the Temple, they are fitted to be the *Lights of the World*. However they may be despised in the World, GOD’s providential Care is over them; so that he which *toucheth them toucheth the Apple of his Eye*. The Evils which they shall suffer will be the Means of bringing sore Judgments on their Persecutors. V. 5, 6. ‘If any Man will hurt them, Fire proceedeth out of their Mouth, and devoureth their Enemies;’ their Word, if despised, will be a *Savour of Death unto Death*, as they that went to seize Elijah were consumed by Fire from Heaven in Consequence of his Word. 2. Kings, Ch. I. V. 10. 12. And as ‘the Heaven was shut that it rained not,’ in the Days of the same Prophet, and as ‘the Waters were turned to Blood,’ and ‘the Earth smitten with Plagues’ by Moses; so the Blessings of Heaven will be withholden.

from them that oppose the Truth, and various Calamities sent upon them for their obstinate Rejection of the Gospel.

Among their Enemies the most distinguished is V. 7.
(19) ‘The Beast that ascended out of the bottomless Pit,’ whose Character is drawn at large in the Thirteenth Chapter. ‘He shall make War against them, and when they shall have finished their Testimony, overcome them and kill them,’ to the great Joy of the wicked who were grieved at their Life and Doctrine; because, V. 10. ‘These two Prophets tormented them that dwelled on the Earth.’ But, V. 11. After ‘three Days and an Half’ (alluding probably to the Time of our Lord’s lying in the Grave, that his Servants might be conformed to him in all Things,) ‘the Spirit of Life from GOD entered into them; and they stood upon their Feet.’ The meaning of which probably is this: When some of them that preach and live the Gospel shall be destroyed, others shall rise up in their Place after a small Space; so that this shall seem to be a Resurrection of the same Persons: As *John* is called *Elias*, because he came *in the Spirit and Power of Elias*.

As our LORD rose from the Dead to the Terror and Confusion of his Enemies, and afterwards ascended up into Heaven; so when these his Servants ‘stood on their Feet;’ it is added, V. 12. ‘They heard a great Voice from Heaven saying unto them come up hither. And they ascended up to Heaven in a Cloud, and their Enemies beheld them.’ They shall not only be saved from Violence,

Violence, but enjoy Peace and Consolation through GOD's providential Care and Goodness towards them as the Objects of his Love.. Which probably intimates not only a Sense of GOD's Favour in their Hearts, the usual Portion of them that are eminently useful in his Service; but it may also imply a Peace and Establishment in this World: Such as the persecuted Defenders of the sufficiency of the Scriptures obtained at the Reformation. For this or rather some future more compleat Reformation, seems to be intimated in V. 13. ‘The same Hour was there a great Earthquake,’ a great Alteration in the Kingdoms of the World, ‘and the tenth Part of the City,’ (the great City mentioned, V. 8. and expressive of the Church rather than the City of *Rome*) fell’ from their Obedience to the Beast: ‘And in the Earthquake were slain of Men Seven Thousand,’ who perished in their Gainsaying, ‘and the Remnant were affrighted’ (filled with Holy Fear) ‘and gave Glory to the G O D of Heaven’ by a sound Conversion to the Truth of the Gospel.

3. The (20) *Third Vision* in the Little Book begins at Ch. XI. V. 19. (if we suppose this Verse to be a solemn Introduction to it) or (if this Verse be connected with the preceding) at Ch. XII. V. 1. ‘And there appeared a great Wonder in Heaven, a Woman clothed with the Sun, and the Moon under her Feet, and upon her Head a Crown of twelve Stars.’

The Scene being laid in Heaven, or in the Temple,

30. Ch. XII. *The Seven Visions of the Little Book.*

intimates that the Events signified by the Vision are under GOD's immediate Care and Direction. This is true with Respect to all the Visions, but there is a peculiar Propriety in the Scene with Respect to this Third Vision. For the Woman here described is the Church of GOD, the Spouse of CHRIST, and Mother of Saints. It is usual to represent Cities by Women; and the Christian Church continuing faithful during the great Apostacy, is *Jerusalem, which is above Gal. IV. 26.* *The Daughter of Zion, the Holy City:* Indeed the Description of this Woman is so very particular as to leave not the least Room for doubting who she is. With Respect to her Drefs, she is ‘clothed with the Sun,’ adorned with the Righteousness of JESUS CHRIST, the Sun of Righteousness, who arose on the benighted World with *Healing in his Wings.* She has ‘the Moon’ (all sublunary Things, and all the shadowy Ordinances of external Worship) ‘under her Feet,’ as the least deserving Objects of her Attention: ‘And upon her Head a Crown of Twelve Stars;’ instructed and enlightened by the Evangelical Doctrine of the Apostles, not deformed and deluded by Human Inventions. ‘And She, V. 2. being with Child, cried travailing in Birth, and pained to be delivered.’ This Woman, the Church of CHRIST, is the Mother of all. Gal. IV. 26. Every Child of GOD is considered as her Child also; being Born *again not of corruptible Seed, but of incorruptible by the Word of GOD.* I. Pet. I. 23. Which Word is also *the sincere Milk.* I. Pet. II. 2. by which Babes in CHRIST are nourished: And this Word is preserved and ministered in the Church.

But

But the Fruitfulness of this Woman excited the Malice of Satan, and his Agents on Earth. These are represented by a *Dragon*, ‘which stood before the Woman, which was ready to be delivered, for to devour her Child as soon as it was Born. V. 4.’

Satan, the Enemy of GOD and Godliness, is said to rule in the *Children of Disobedience*, and a great Proof of his Power is seen in the readiness of wicked Men, to oppose the Power of Godliness in whomsoever it appears. But GOD restrains their Rage; for it is added, V. 5. ‘She brought forth a Man Child, who was to rule all Nations with a Rod of Iron.’ This Promise was made to CHRIST as the *first Born among many Brethren*. P. I. II. 9. But it belongs also to all the living Members of his Body, who are more than Conquerors through his Power and Grace in them. Thus supported, Satan and all the Powers of Darkness, in Earth or Hell, are broken and trodden under their Feet. Hence arises the Safety of GOD’s People, expressed by this Child’s being ‘caught up to the Throne of GOD,’ out of the Reach of all his Enemies. ‘And V. 6. The Woman fled into the Wilderness, where she hath a Place prepared of GOD, that they should feed her there a Thousand Two Hundred and Three-score Days.’ This is exactly the Character of the Church of Christ, (consisting of them that really follow the Lamb in Faith and Practice) here on Earth. Though Believers are *kept by the Power of GOD through Faith unto Salvation*, yet are they exposed to great Difficulties: Though ‘caught up to GOD, and to his Throne,’

'Throne,' with Respect to their Spiritual Interests, yet on Account of the Rage of their Enemies they are 'fled into the Wilderness.' This is a plain Allusion to the Israelites, the then Church of GOD, flying from Pharaoh called by Isaiah, Ch. LI. 9. *The Dragon.* Though fled into the Wilderness, they were there under the Protection of GOD, and *fed with Bread from Heaven.* Such is the State of the Godly here on Earth. In this Wilderness they are oppressed, yet in Safety. Such was the Case of them that adhered to GOD's Word every where until the Reformation. Such is it still in Popish Countries, where *the Witnesses prophesy in Sackcloth*, and the true Church is trodden under Foot by Idolaters, and lies in Obscurity as the Wheat among the Chaff. Nay in some Measure, this is the State of the truly Godly even in reformed Countries. Though reformed in Profession, all are not renewed in the Spirit of their Minds. And these, having that *Carnal Mind which is Enmity against GOD*, shew it by their Enmity against the truly Godly; and that usually in Proportion to their Zeal for GOD, and their forwardness to reprove the wicked.

In this Wilderness (far from the World, but near to GOD, who manifests his Presence to her) the Woman carried thither on *Angels Wings*; V. 14. is nourished with the hidden Manna (21) during the whole Time of her Abode there. She is kept in safety 'from the Face of the Serpent;' who, disappointed of his Prey, 'cast out of his Mouth Water, as a Flood, after the Woman, that he might cause her to be carried away of the Flood.'

Where

Where Persecutors cannot destroy, they revile and slander them whose Lives are not in their Power.' But what follows is very remarkable, V. 16. 'The Earth
 ' helped the Woman, and the Earth opened her Mouth,
 ' and swallowed up the Flood which the Dragon cast out
 ' of his Mouth.' It often happens that GOD raises up Men, destitute of all religious Principles, to be the Friends and Protectors of his Church and People.

That the Explication here given of the Woman and her Man-child (as expressive of the true Church of GOD, and the Godly born and nourished up in her) is agreeable to Truth, appears from V. 17. 'And the Dragon was
 ' wroth with the Woman, and went to make War with
 ' the Remnant of her Seed, which keep the Commandments of GOD, and have the Testimony of JESUS
 ' CHRIST.' When by the Assistance of Earthly Powers (especially about the Time of the Reformation) the Church itself, in which the Truth is Preached, was rescued from the Assaults of Men and Devils; still their Malice was vented against them that remained in their Power. They that conformed to human Inventions lived in Peace, but War was *made against them that kept the Commandments of GOD.*

4. That a feeble Woman and helpless Child should escape the united Rage of Earth and Hell, seems very strange: But the Difficulty is explained by the *Fourth Vision* of the Little Book; representing the Powers of Heaven engaged in their Defence. V. 7. 'And there

' was

34. Ch. XII. *The Seven Visions of the Little Book.*

‘ was War in Heaven ; Michael and his Angels fought
‘ against the Dragon, and the Dragon fought and his
‘ Angels ; and prevailed not : Neither was their Place
‘ found in Heaven.’

This is entirely agreeable to what we read in other Parts of Scripture concerning good and evil Spirits. The Angels are said to *Rejoice at the Conversion of a Sinner*, and are all *Ministring Spirits sent forth to minister unto them that shall be Heirs of Salvation*. But Evil Spirits torment the Bodies of Men, and (23) *fill their Hearts with Wickedness* ; continually *seeking whom they may Devour*. *Michael* in particular is spoken of as the *Prince and Protector of the Jewish People*, and is therefore properly employed in Fighting for the Church of CHRIST against Satan ; who having deceived our first Parents under the Form of a Serpent or Dragon, bears that Appellation still, and is styled the *Ruler of the Darkness of this World*, *working in the Children of Disobedience*, and the great Suggester of all the Designs and Practices against GOD’s Church and People. He is called V. 9. ‘ The great Dragon, that old Serpent, called the Devil and Satan, which deceiveth the whole World.’ He is the great Source of all the Wickedness that is in the World, *deceiving Mankind with a Conceit of their Goodness*, while they are doing his Work, by opposing the pure Gospel of CHRIST, and filling them with a vain Opinion of their Safety, while they are in the Way that leadeth down to Death and Hell. By the Death of JESUS, his Head was crushed, and in Consequence of this first Victory,
CHRIST’s

CHRIST's People also are enabled to overcome. Agreeable to the Words of our Lord, I saw *Satan as Lightning fall from Heaven*; here it is said, ‘ He was cast out into ‘ the Earth, and his Angels were cast out with him.’

This is done whenever a Believer is rescued from Guilt, and the Dominion of Sin, by the Power and Grace of CHRIST. This was especially the Case, when, by the spreading of the Light of the Gospel, at the Reformation, Satan was cast out from that Power which till then he had even in the Visible Church of CHRIST; which may be styled *Heaven*, as training Souls for *Heaven*; and as it is often called the Gospels, *The Kingdom of Heaven*.

To this Event of the Reformation, it is highly probable that Passage alludes to V. 10. ‘ And I heard a loud Voice saying in Heaven, now is come Salvation and Strength, and the Kingdom of our GOD, and the Power of his CHRIST; for the Accuser of our Brethren is cast down, which accused them before our GOD Day and Night.’ Satan is here styled the *Accuser of the Brethren*, and the Advantage he gains, so as to lead Men into Despair, and prevent them from partaking of Salvation by CHRIST, arises from pleading the greatness of their Guilt. But when the Gospel is plainly preached, and received into the Heart, as good Seed into good Ground, this produces Pardon and Peace in Believing. Then the *Accuser is cast down*, and his Plea over-ruled through the *Righteousness which is by Faith*. For that this is the Nature of the Battle, and the Victory here

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here described, appears from V. 11. ‘ They overcame
‘ him by the Blood of the Lamb, and by the Word of
‘ their Testimony ; and they loved not their Lives unto
‘ Death.’ Here are mentioned first the meritorious Cause:
CHRIST, by dying, *destroyed him that had the Power of
Death*, that is *the Devil*. Here is also the instrumental
Cause of Victory, *The Word of their Testimony*, the *Word
of the Spirit* which is the *Word of GOD*. And the im-
mediate Cause of Victory is the Courage exerted in the
Conflict: ‘ They loved not their Lives unto the Death :’
They loved not their Lives so as to avoid temporal Death
by Sinning, and thereby incur Death Eternal.

On this Account it is added, V. 12. ‘ Rejoice ye
‘ Heavens and ye that dwell in them :’ Happy they who
by Faith partake of Gospel Salvation, often called *the
Kingdom of Heaven*. ‘ Woe to the Inhabiters of the
‘ Earth and of the Sea ;’ the Places where the first and
second Beast rise and prevail, Ch. XIII. V. 1. and 11.
‘ For the Devil, (the great Promoter of Persecution, is
‘ come down to you, having great Wrath’ (on Account
of seeing his Empire lessened by the spreading of Gospel-
Light) because ‘ he knoweth that he hath but a short
‘ Time.’ He knows that e'er long the saving Know-
ledge of GOD shall cover the Earth by the Sun of Righteousness rising with greater Splendour, and scattering the
Shades of Night, so as to destroy his Kingdom of Dark-
ness. In the mean Time he vents his Rage in ‘ Perse-
‘ cuting the Woman that brought forth the Man-child ;’
stirring up his Agents to distress the reformed Church of
CHRIST.

5. These Agents are afterwards particularly described, and an Account of them we have in the three remaining Visions of the Little Book. The first of these is the *Dragon*, and the Description of him is the *Fifth Vision* of these Visions.

Ch. XII. V. 3. ‘And there appeared another Wonder in Heaven, and behold a great red Dragon, having Seven Heads, and Ten Horns, and Seven Crowns upon his Heads.’

It has been already observed, that by the Dragon we are to understand Satan himself, the Invisible Enemy of CHRIST and his Gospel, and also his most eminent Agents here on Earth. In this third Verse, one of his Servants is particularly described as a great red Dragon having Seven Heads, Ten Horns, and Seven Crowns upon his Heads. Red or Purple is the Imperial Colour. The Seven Heads direct our Attention to Rome, the City built on Seven Hills, and the Angel’s Interpretation in Ch. XVII. authorises this Explication. The Seven Crowns on the Seven Heads teach us that the Roman Emperor is here concerned. But when we reflect, that all the other Visions of the Little Book, respect a Time much later than the Heathen Emperors, and that this Vision is closely connected with the others (especially the *Third*) in Point of Time—On all these Accounts we may (23) rather look for this *Red Dragon* as reigning after the great Apostacy by Popish Innovations began; as seated in what is still called the *Holy Roman Empire*. As to his Ten Horns,

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these may signify the different States that compose this Empire, and have been long, and some are still employed in uniting with their Head, to crush every Attempt to restore Christianity to its original Purity and Simplicity. Or else these *Ten Horns* may signify the different (24) Kingdoms and States of Christendom since their Separation from the Empire. They were the Horns of the *red Dragon*, and since that Time all for many Ages, and some even now exert themselves in persecuting the Woman and her Child, all that would cleave unto GOD's Word, and oppose the Additions and Alterations made by Man. And this may be implied in V. 4. ‘ His Tail drew the third Part of the Stars of Heaven, and did cast them to the Earth.’

In the Language of this Prophecy *the Third Part* is Christendom. The *Stars of Heaven* are the Princes and different States, with Potentates of an inferior Magnitude. Their being *drawn by the Dragon's Tail, and cast to the Earth*, expresses either their being seduced by his Example, or obliged by his Authority to support the Corruptions of Popery, and persecute the Church into the Wilderness by Executions and Holy Wars. The History of Europe, and of the Church, shews this to be entirely agreeable to the Conduct of the Emperor and Kings, (25) previous to, and about the Time of the Reformation. Since that Time their Actions are characterised in the three last Verses of this Chapter. V. 15. ‘ The Serpent cast out of his Mouth Water as a Flood, after the Woman; V. 17. ‘ And the Dragon was wrath with the Woman, and

‘ went

‘ went to make War with the Remnant of her Seed,
‘ which keep the Commandments of GOD, and have the
‘ Testimony of JESUS CHRIST.’ Which Passage has
been already explained under the Third Vision.

6. In the former Part of the XIII. Chapter we have
the *Sixth Vision* of the Little Book.

V. 1. ‘ And I stood upon the Sand of the Sea, and
‘ saw a Beast rise up out of the Sea.’ A Beast in pro-
phetick Language, is an idolatrous persecuting Power,
Prince, or State. Daniel saw *Four Beasts*, Ch. VII.
V. 2, 3. *Come up from the Sea*; that is, the Commotions
of this World. These were the Four great Empires.

This Beast ‘ had Seven Heads and Ten Horns, and
‘ upon his Horns Ten Crowns, and upon his Heads the
‘ Name of Blasphemy.’ Which Description is explained
thus by the Angel, Ch. XVII. V. 9. ‘ The Seven
‘ Heads are Seven Mountains.’ And V. 12. ‘ The
‘ Ten Horns which thou sawest are Ten Kings, which
‘ have received no Kingdom as yet; but receive Power
‘ as Kings one Hour’ (at the same Time) ‘ with the
‘ Beast. These have one Mind, and shall give their
‘ Power and Strength unto the Beast.’

This Description resembles that of the red Dragon,
Ch. XII. but in some Respects is different. The Seven
Heads being Seven Mountains, direct us to *Rome*, as the
Seat of both, that City being famous for her Seven Hills.

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Which Circumstance is further evident from Ch. XVII. V. 18. ‘The Woman which thou sawest is that great City, which reigneth over the Kings of the Earth.’ When St. John wrote, this Description suited no City but Rome: But if that was the Place of the Woman’s Residence, it must also be the Residence of the Beast, for V. 7. ‘The Beast carried her.’

The *Ten Horns* are also expressly said to be *Ten Kings*. These had received no Kingdom when John saw the Vision; but were to receive it at *the same Time* with the Beast: When he should be settled in his Authority. This plainly shews that the Residence of the Beast is not Rome Imperial, but Rome Papal: For when the Beast rises to Power, the Roman Empire was to be divided into Ten Kingdoms. These Kings were to ‘give their Power to the Beast,’ and are therefore properly stiled his *Horns*. These were to help him in ‘making War with the Lamb.’ Ch. XVII. V. 14. and seem to be the same Persons as the Ten Horns of the red Dragon, that is, the Popish Potentates of Europe; and both the Masters whom they serve are of the same Stamp and Character: For as one is stiled *the Dragon*, to shew his Harmony with Satan in opposing the Truth; so the other is said, Ch. VI. V. 7. ‘To ascend out of the bottomless Pit,’ to express his infernal Nature.

There is one Particular mentioned in which those two Personages differ. The Dragon is said to have ‘Seven Crowns upon his Heads,’ Ch. XI. V. 3. but ‘The

‘ Beast

‘ Beast had Ten Crowns upon his Horns.’ The Dragon’s Heads being crowned, intimates that he was himself an Earthly Potentate. But the Beast’s Crowns being not on *his Heads*, but *his Ten Horns*—intimates that not he himself was a King, but the Ten that gave him their Power; and with which, as with Horns, he pushed them that opposed him.

V. 2. ‘ And the Beast which I saw was like unto a Leopard, and his Feet were as the Feet of a Bear, and his Mouth as the Mouth of a Lion.’ These are the Characters by which Daniel, Ch. VII. describes the Grecian, Persian, and Assyrian Empires. As this Beast resembles all the Three, it implies that the Power of them all was collected in him, as it was in the Fourth or Roman Empire. And this really was the Case, for it is added, ‘ The Dragon gave him his Power, and his Seat, and great Authority.’ The Dragon (we have seen) means the Emperors professing Christianity, but upholding Idolatry, Persecution, and Popish Errors. This Dragon gave *his Power* to the Pope, when, by the Donation of Pepin and Charlemayne he became a Sovereign. The Dragon also gave him *his Seat*; withdrew from Rome, the Imperial City; and gave him *his great Authority*: The Pope, by Means of Grants and Concessions from the Christian Emperors became as absolute as the Emperors themselves. Nay, in Time they became more so, and made their Masters and Benefactors bow down before them. (26)

V. 3. ‘ And I saw one of his Heads, as it were,
‘ wounded

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‘ wounded to Death ; and his deadly Wound was healed.’ The greatest Wound the Pope ever received was by the Reformation. But this *deadly Wound was healed* by the Stop put to it, by hindering the Scriptures from being read, and opposing the spreading of Gospel-Light by preaching the Truth.

And, V. 3. ‘ All the World wondered after the Beast.’ As the Head of the Catholick or Universal Church ; all the (Christian) World looked up to him with Fear and Admiration, as their Father and infallible Judge : And this stupid Admiration still continues in many Parts.

V. 4. ‘ And they worshipped the Dragon that gave Power to the Beast.’ While Men are engaged in idolatrous Practices, they are engaged in Satan’s Service, as well as in Obedience to the Emperors and their Horns, (inferior Princes), that enforce such Idolatry by bloody Edicts. ‘ And they worshipped the Beast, saying, who is like unto the Beast ? Who is able to make War with him ?’ When the *Wound* given by the Reformation was *healed* by the Exertions of Charles V. and others since treading in his Steps, Men were forced back to the former Worship of the Dragon and the Beast. Satan was honoured by the Prevalence of Idolatry and Will-worship ; the Emperor was dreaded as armed with irresistible Power ; the Pope was worshipped by that superstitious Dread which Men entertained of his Excommunications, who feared him more than GOD.

Now then shall all the world know I am V. 5. ‘ And

know

V. 5. ‘And there was given unto him a Mouth speaking great Things, and Blasphemies; and Power was given unto him Forty and Two Months. And he opened his Mouth in Blasphemy against GOD, to Blaspheme his Name, and his Tabernacle, and them that dwell in Heaven. And it was given unto him to make War with the Saints, and to overcome them; and Power was given him over all Kindreds, and Tongues, and Nations.’

This Character of the Beast is delivered in almost the same Words as that of the *Little Horn* in Daniel, Ch. VII. Of him it is said that ‘he had a Mouth speaking great Things, and he spake great Words against the Most High. And he made War with the Saints, and prevailed against them.’ From this sameness of Features it appears highly probable that these are two Pictures of the same Person. (27)

The *Mouth speaking great Things* may reasonably be supposed to refer to his Claim of universal Dominion; styling himself the *Head of the Church*, and *Universal Bishop*: Which are not empty Titles, but he hath actually exercised the Sovereignty implied by them. One King reigns over one Country, and another over another; but to the Beast ‘Power was given over all Kindreds, and Tongues, and Nations.’ A Dominion of such a Nature as the World had never seen before, and none but the Omnipotent could foresee.

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He had not only a *Mouth speaking great Things*, (exercising his Power by the Mouth in Edicts, Excommunications, Interdictions, and the like) but he opened his Mouth in *Blasphemy against GOD*. This he has done by assuming the Divine Titles and Attributes, such as the *Sovereign of Kings*, *Disposer of Kingdoms*, *Vice-gerent of Christ*, and *God upon Earth*. He may be said to Blaspheme GOD also by giving to Saints, Angels, Images and Relicks, the Worship due only to GOD; or as it is expressed in the Wisdom of Solomon, (XIV. 21.) by *ascribing unto Stones and Stocks the incommunicable Name*.

He *Blasphemes the Tabernacle of GOD*, his Church, by introducing Heathenish Rites into Divine Worship, and anathematizing them that really are GOD's Church and People. And in this Sense also, perhaps, it is said, that he Blasphemes *them that dwell in Heaven*; stiling them *Hereticks and accursed*, who are the living Members of that Society which is the *Kingdom of Heaven* here on Earth. This Expression however (*them that dwell in Heaven*) may be applied to departed Saints, the Holy Virgin, and Angels; whom he may be said to Blaspheme and offend by idolatrous Services, and impious Adoration.

With Respect to his *making War with the Saints, and overcoming them*, let the History of the Inquisition, and the Crusades against those he stiled Hereticks, explain. In the Inquisition Mr. Mede cites Authorities to prove, that in less than thirty Years, an Hundred and Fifty Thousand Christians were destroyed by various Kinds of Torture:

That

That from the Institution of the Jesuits, to the Year 1480, were slain Nine Hundred Thousand Orthodox Christians; besides a Million in France before that Period, and Thirty-six Thousand in Holland, under the Duke of Alva, by the common Executioner.

The Sovereignty claimed is Universal; and indeed, one while, it was almost universally admitted. Still however there were always some that refused to bow to this spiritual Tyrant; and at the Reformation the Number increased greatly by the revival of Learning and Study of the Scriptures. Both these Exceptions (at and before the Reformation) may be alluded to in V. 8. ‘All that dwell upon the Earth shall Worship him, whose Names are not written in the Book of Life of the Lamb slain from the Foundation of the World.’

It may not be inferred from hence, that all Protestants have their Names written in that *Book of Life*, which is to be opened at the Day of Judgment, Ch. XX. 12. As they were not all *Israel* that were of *Israel*, so neither are they all GOD’s People that have renounced Communion with the Beast. The Lives of very many forbid us to entertain such an Opinion. Neither, on the other Hand, are we to look on all those as under Condemnation, who continue in Communion with him. The Lives, Sentiments, and Writings of many remove all Pretence for so uncharitable a Thought. The prophetick Account we are now considering does not relate to the future invisible World, but the visible Church, and them that during the

Apostacy,

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Apostacy, withdrew from its Corruptions. What seems principally meant in the Passage under Consideration is this: The Scriptures are that Book which teacheth the Way to everlasting Life, and they that really make them their Rule, are walking in that Way, and may be judged to have their Names written in the Lamb's Book of Life. But many that are right in Principle, are wrong in Practice; and when this is the Case, the professed Principle contributes only to increase their Condemnation. When corrupt Nature prevails over Gospel Light in a Spirit of Intolerance, or any other sinful Course, it matters not whether the Person be styled *Papist* or *Protestant*. And if they who have less Advantages, in the midst of a corrupt Church, are guided by the Spirit of GOD, and walk in his Fear and Love, (as many certainly do) they will be owned at the great Day as *Followers of the Lamb*, and their Names will be found in his *Book of Life*.

To this Account of the Tyranny and Blasphemies of the Beast is added an Account of his Fall, introduced by these Words, to awaken our Attention. V. 9. ‘If any Man hath an Ear, let him hear.’ It then follows, V. 10. ‘He that leadeth into Captivity shall go into Captivity: He that killeth with the Sword must be killed with the Sword. Here is the Patience and Faith of the Saints.’ This usurped Dominion will not last always. By the Reformation the Beast received a *Wound*, and though he is not yet Dead, that Wound is a *deadly Wound*. He hath never recovered his former Vigour; he has been languishing ever since; and the Strength he has to do

Hurt

Hurt is derived from the Cordials administered to him by the Two-horned Beast, and the other crowned Horns that give him their Power. Even among these, his Supporters there seems to be at least a Spirit less intolerant, a Temper less fierce ; and that extending even to the *Seat of the Beast.* (28) Whether by this Spirit of Christianity in a gradual Display of Light and Love, or whether by some alarming Punishments, or perhaps by a Mixture of Mercy and Judgment together — whatever Means shall be used, this seems certain that an End will be put to that idolatrous intolerant Power, that still exists. ‘ He that leadeth into Captivity’ (that has brought a Yoke of Spiritual Bondage on Mankind) ‘ shall himself go into Captivity :’ Either restrained by Force, or subdued by the softer Power of Conviction and Acknowledgment of the Truth. ‘ He that killeth with the Sword, (destroying the Souls and Bodies of Men) ‘ must be killed with the Sword :’ Either the Sword of the Spirit, (29) which is the Word of GOD, or the Sword of some conquering Potentate. This Promise is recorded in the Scriptures of Truth to administer *Patience* to the suffering *Saints*, and support them in a steady waiting for the fulfilling of the Word.

Having received such a Promise, it is natural for the inquisitive Mind of Man to say (as the Disciples did to our Lord) *when shall these Things be?* Such an Enquiry would be very presumptuous if the Prophecy did not give us some Light into the Matter: But as whatsoever is written is for our Instruction, it will be right to enquire what Intimations are made relating to this Matter.

We

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We read at V. 5. of this XIIth Chapter, concerning the Seven headed Beast, that ‘Power was given unto him to (30) continue Forty and Two Months.’ This same Period is mentioned, Ch. XI. 2. ‘The Holy City shall they tread under Foot Forty and Two Months.’ This Time, allowing Thirty Days to a Month, is equal to ‘the Thousand Two Hundred and Three-score Days’ Ch. XI. 3. ‘allotted for the two Witnesses, prophesying in Sackcloth.’ And this may be the same Time mentioned (31) V. 11. for the Resurrection of the Witnesses after their prophesying, Death and Burial. For ‘Three Days and a Half,’ (meaning thereby Three Years and a Half) is exactly Forty-two Months. This also is the Space of Time mentioned Ch. XII. 6. When we read that ‘the Woman fled into the Wilderness, where she hath a Place prepared of God, that they should feed her there a Thousand Two Hundred and Three-score Days.’ Which Time is again repeated in different Terms, V. 14. ‘She is nourished for a Time, and Times, and a Half a Time,’ that is, Three Years and Half; which is equal to Forty-two Months, or a Thousand Two Hundred and Three-score Days. And this too is the same Period allotted in Daniel (32) for the continuing of the Little Horn, Ch. VII. 25. expressed by ‘a Time and Times, and the dividing (or Half) of a Time.’

Now in prophetick Language Days [are put for Years: So that the Time expressed in all these Passages is Twelve Hundred and Sixty Years. But the difficulty is to ascertain

tain the Time from whence these 1260 Years are to be computed.

The most probable Calculation is to reckon this Period from the Time the Pope assumed the Character of *the Beast*, by persecuting them that refused to join with him in Image-Worship and other Innovations. For then the *Holy City* began to be trodden under Foot by Idolaters or *Gentiles*. Then the *Witneſſes* of the Truth began to be persecuted and slain. Then the Church of sincere Worshippers fled for Safety from the Face of the Dragon and *the Beast*. In a Word, then began all the Visions that have the Duration of 1260 Years assigned to them. Now it appears from History, that the Pope began to be a temporal Prince (or the Little Horn in Daniel) in the Year 727. In the Year 755 this Power was enlarged, and in 774 established by the Assistance of Charles the Great. In 784 he began to enforce his Commands to Worship Saints and Images; and in 787, the Worship of Images was established, and the Supremacy of the Pope acknowledged by the second Council of Nice. From one of these Transactions it seems most reasonable to count the 1260 Years: Which if added to the first of them in 727, the End will fall in the Year 1987. If we take the last 787, the End will be 2047. Indeed as the Pope changed from a *Bishop* to a *Beast* (a tyrannical Persecutor) gradually, it is not easy to ascertain the Year; but probably it will not be far from the 2000th Year of CHRIST, or 6000th Year of the World; which is the Time fixed by antient Traditions (33) for putting an End to the present State of

the World, and introducing the great Sabbath ; a Thousand Years of Rest, after Six Thousand Years of Tumult and Disorder.

7. The Seventh and last Vision of the *Little Book* is that of the *Two Horned Beast*, (34) beginning at V. 11th,
‘ And I beheld another Beast coming up out of the Earth ;
‘ and he had two Horns like a Lamb, and spake like a
‘ Dragon.’

The first Beast is said, Ch. XI. 7. ‘ to rise out of the bottomless Pit,’ to intimate his infernal Origin as an Agent of Satan in promoting Idolatry, Superstition, and Persecution. In this thirteenth Chapter, V. 1. that same Beast is said to ‘ rise out of the Sea.’ But this Beast rises out of the Earth : Which seems to imply that he is *an Earthly Potentate, one of the Kings of the Earth* : Which Interpretation is strengthened by the rest of the Description.

‘ He had two Horns.’ *Horns* throughout this Book signify *Kings, Kingdoms, or States* : And the Explication given by the Angel, (35) Ch. XVII. V. 12. confirms this Sense. The two Horns therefore may well be supposed to signify, that this Earthly Potentate had two of the Ten Horns of the Dragon, or a double Portion of that which had been the Roman Western Empire.

‘ Like a Lamb.’ It is not said *like the Lamb*, so often spoken of in this Book. *He had Seven Horns, and Seven Eyes,*

Eyes, which are the Seven Spirits of God, sent forth into all the Earth: Expressive of the manifold Gifts and Graces of THE SPIRIT, sent forth from CHRIST since his Ascension. This Beast was of a very different Spirit, and went forth not to Save but to Destroy. But when it is said, he had Two Horns *like a Lamb*, this may imply not only that he had Two Horns as a Lamb hath, but that there was in this Potentate some Resemblance of a Lamb in his outward Carriage and Demeanour; that he affected an extraordinary Appearance of Mildness and Civility. But notwithstanding this apparent Meekness, ‘he spake as a Dragon;’ (36) affected Imperial Pomp and Sovereignty. Perhaps it may imply that he succeeded the Emperor in his Title for some Time, and afterwards in his Employment; that of Persecuting by bloody Edicts them that opposed Innovations.

V. 12. ‘And he exerciseth all the Power of the first Beast before him.’ (37)

He acts as the Servant and Champion of the Pope, enforces his Canons and Bulls, and is the Executioner of his bloody Commands. In particular, ‘he causeth the Earth, and them that dwell therein, to Worship the first Beast, whose deadly Wound was healed. Saying to them that dwell on the Earth, that they should make an Image to the Beast, which had the Wound by a Sword and did live.’

The greatest Wound ever given to the Pope’s Authority

rity was the *Reformation*; when a great Part of his Subjects revolted from him. This Wound was given by the *Sword of the Spirit*, the Preaching of GOD's Word. This Sword till that Time was carefully kept in the Scabbard; Men being forbidden to Read or Preach it, except under strict Limitations.

This is called *a deadly Wound*, a Wound by which he will die one Day; the general Study of the Scriptures being most fatal to all the Fooleries and Superstitions invented by Men, to the Exclusion of the Truth. And there was a great Probability in the Sixteenth Century, that the Papal Usurpations would be abolished by the revival of Learning and Study of the Scriptures. At that Time the Seven-headed Beast seemed to be bleeding to Death, under the Stroke of the Sword: But the *Wound was healed*, the Blood stopped, and *he lived* yet longer, chiefly by the Assistance of the Kings of France. Their Country was for a great Part of the Sixteenth Century, a Scene of Blood, by Wars and Massacres; occasioned by their Zeal to re-establish the sinking Power of Rome: That is, in other Words, by their Attempts to *cause the Earth* (that Part of it under their Dominion) *to Worship the first Beast*, or *to make an Image to him*. These two Expressions mean the same Thing, and probably allude to the Image which Nebuchadnezzar set up that the Earth might Worship it.

The Homage required by the Pope, and enforced by his Two-horned Champion, is such as disgraces them that pay

pay it, and cannot be received without a Mixture of Superstition, Idolatry, and Impiety ; and is therefore well expressed by *making an Image to him*. For not only the People in general apply to him from all Popish Countries for a Dispensation from Ecclesiastical Laws, and leave to do what may innocently be done without consulting him ; but also for a Dispensation for violating GOD's Commands. Even Emperors and Kings prostrated themselves before this living Idol ; and if any of them refused this base Submission, others were ready to compell them, in hopes of receiving, as Wages, the Dominions of them that were refractory, at the Hands of the Pope. Thus *they exercise his Power before him.*

With this View it is that ‘ he (the second Beast) doeth great Wonders, so that he maketh Fire to come down from Heaven on the Earth, in the Sight of Men.’

He doth great Wonders, exerts himself in a Way that alarms them in whose Sight these Wonders are done, so as to fill them with Fear of him, whose Soldier and Servant he is. Among other Wonders it is said, *he maketh Fire come down from Heaven on the Earth.*

It is well known that the Pope's Excommunications are styled his *Thunders*, as expressive of the Wrath of this *Vice-God*. And what dreadful Havock they made in the Days of Popish Ignorance and Superstition, the History of these Times abundantly shews. But these *Fires* would have been harmless (at least after he received his *deadly*

54. Ch. XIII. *The Seventh Vision of the Little Book.*

Wound by the Reformation) had they not been made to come down by the secular Arm. And in this bloody Work the Kings of France have distinguished themselves above all the Sons of the (Papal) Church, so as to merit the Appellation of the *eldest Son.*

He is said to make this Fire come down *from Heaven.* (38) Such is the Pope's Pretence as GOD's Vicegerent. All his Bulls, Excommunications, and Sentences of Condemnation are done *in the Name of GOD,* as by Divine Authority. The first Beast styling himself CHRIST's Vicar in all this, and the second Beast acting as his Servant or Executioner. The Authority is pretended to be *from Heaven;* but if we examine the Persons on whom, and the Causes for which it is commonly exercised, we shall see Reason to suspect that it has a very different Origin.

The Effect of these wonderful Exertions of the secular Arm, in Obedience to Papal Mandates, is this: Ver. 14.
‘ He (39) deceiveth them that dwell on the Earth by the Means of those Miracles which he had Power to do in the Sight of the Beast.’

The same Word which was rendered *Wonders* in the thirteenth Verse, is here translated *Miracles.* But it signifies in general any great Actions that fill Men with Fear and Surprise; and is therefore properly used to describe those dreadful Executions by which Thousands have been cut off, and others frightened into superstitious and idolatrous

trous Practices, and deterred from walking in the simple Path of Religion enjoined in the Gospel. And that the Words *Wonders and Miracles* are thus to be understood, not real Miracles, such as real Prophets have wrought, appears from hence; in Chap. XVI. V. 14. Not only the *First and Second Beast*, but the *Dragon* also is said to work *Miracles*. As the *Dragon* (persecuting Emperors) and the *Second Beast* (persecuting Kings of France) are temporal Princes engaged in the same Cause, their *Miracles*, or mighty Deeds, must be of the same Kind. Real Prophets wrought real Miracles in Attestation to the Truths which they declared: And this seems to be the Reason why the Exertions of a great Prince, in Support of the Pope's Authority, are called by the same Name.

V. 15. ‘And he had Power to give Life to the Image
‘ of the Beast, that the Image of the Beast should speak,
‘ and cause that as many as would not worship the Image
‘ of the Beast, should be killed.’

We should always keep in Mind that St. John is describing what he saw in Vision. V. 11. ‘I beheld another Beast.’ And at V. 14. this second Beast is described as saying *to them that dwell on the Earth*, (his Subjects and others whom he could influence) *that they should make an Image to the First Beast*; and thus own him, with a Reverence resembling Divine Adoration, to be their Sovereign in religious Matters. In Consequence of this Command, this Image must be supposed to be made; And here the *Second Beast* is represented as giving Life to this Image

56. Ch. XIII. *The Seventh Vision of the Little Book.*

Image of the *First*. By Means of which this Image is enabled to speak, and that so forcibly as to *cause that as many as would not Worship it should be killed.*

The *Seven-headed Beast* was before described as having received *a deadly Wound*; under which he seemed faint and expiring. But by the Help of the *Two-horned Beast* he revives, and speaks in a Manner somewhat like that in which he uttered his cruel Sentences, before he received the Wound. This Recovery being owing to the *Second Beast*, and the People under his Dominion, is expressed by their *making an Image to him* at his (their Sovereign's) Command. This Image then, being the Work of their Hands, is the Pope himself in all that Authority which he had after the Reformation. He was now the Image of his former self, owing this his Existence to the *Second Beast* and his People.

Thus *revived* and *new-made*, the Pope began to speak in the same Manner as formerly. The purport of his Speech is Slaughter and Destruction to all that would not pay him that Homage and absolute Submission, which he required as the infallible Head of the Church, armed with both Swords. Nor was he thus enabled to pronounce the bloody Sentence only, but also to *cause it to be executed*, at least in those Countries where the *Second Beast* had Dominion. There he had Power to *cause that as many as would not Worship him, now the Image of the former Beast should be killed.* This he formerly did by his own Power, but now is indebted, for Support, to the *Two-horned Beast.*

Beast. Such is the Effect of the Wound given by the Reformation. Before that Period the Pope made Kings and Emperors tremble, but since that Time he dares not offend them ; but has Recourse to them for making his (otherwise harmless) *Fires to come down* on the poor People.

V. 16. ‘ And he causeth all, both small and great, rich and poor, free and bond, to receive a Mark in their Right Hand, or in ther Foreheads : And that no Man should buy or sell, save he that had the Mark, or the Name of the Beast, or the Number of his Name.’

It was said of the *Two-horned Beast* at V. 11. *that he spake as a Dragon* : And here is an Instance of it ; for the whole Description relates to him. *The Dragon* (persecuting Emperors, both Pagan and Christian) have issued many such Edicts. It is here foretold the Kings of France should do the same. This will appear when the Terms in which the Prophecy is expressed, are explained.

In the Beginning of the Fourteenth Chapter, we read of some that *had their Father’s Name written in their Foreheads*. Here we read of others who *had the Mark of the Beast*, professing the same Obedience to the Pope’s Decrees, as the Godly do to the Word of GOD. These are *marked* as the Sheep of his Pasture, as the others are *the Followers of the Lamb*. This *Mark* was *in their Right Hand*, as his Soldiers ; or *in their Foreheads*, as his Slaves. Both these Images are used to express that open Profession which

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which the Papists make of the Pope's Sovereignty over them, as their Lord; and their readiness to fight his Battles, and extirpate them he is pleased to call Hereticks, as his Soldiers.

This Mark is said to be *the Name of the Beast, or the Number of his Name*; in Allusion to a Custom of marking Slaves with the Name of their Master, and Worshippers with the Name of their God: Which Name was sometimes expressed by Letters, sometimes by the Number which the Letters of the Name (considered as Numerical) amounted to. These Phrases therefore strongly express their acknowledged Submission to the Pope as their Master, their General, and, to them, instead of—a God; calling themselves by his Name, and using those Ceremonies that were expressive of their Subjection to him. And without those Marks and Professions no Man is permitted in the Dominions of the Second Beast to *buy or sell*, or enjoy the common Benefits of Society. (40)

One Verse only of this Chapter remains to be considered. V. 18. ‘Here is Wisdom. Let him that hath Understanding count the Number of the Beast, for it is ‘the Number of a Man, and his Number is Six Hundred ‘Three-score and Six.’

Here is Wisdom. We have a similar Expression in Ch. XVII. V. 9. *Here is the Mind which hath Wisdom.* These last-mentioned Words introduce the Explication which the Angel gives of the Vision of *the Seven-headed Beast.*

Beast. As he is there plainly described, it is probable that these Words at the Close of the Thirteenth Chapter are intended to lead us to the Discovery of another, *the Two-horned Beast.* Otherwise we have two Keys to unlock one of these Mysteries, but none for the other : A Supposition that is not at all probable.

We may farther observe that all the latter Part of this Chapter relates to the *Second Beast.* The Picture of the *First Beast* is drawn at large in the Ten first Verses ; and not a Word appears to be said of him in the remaining Part of the Chapter, but so far as was necessary to shew the Relation between him and the *Second Beast.* Can it be imagined that when the whole Description from the Tenth to the Eighteenth Verse relates to the *Second Beast*, this Eighteenth Verse should, without any Intimation of the Change of Subject, speak of the *First Beast* ?

Yet all the Commentators (41) from Irenæus downwards, have supposed this to be the Case, and have puzzled themselves to find some Word in Hebrew or Greek suitable to the Character of the *First Beast*, in which the Letters are expressive of the Number 666. The most plausible of these is the Greek Word (*Latinos*) the Conjecture of Irenæus. But it may be asked of what *Man* is this *the Name*? Of the Pope? True, just as much as it is of every Man in *Italy*, or in the *Latin Church*. With Respect to the Hebrew Word *Romith* (*Romana*) which others have been pleased with, it is *Feminine*, and *the Name of no Man* at all ; of Course cannot be applied to the Pope.

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If the Application of the rest of the Character to the King of France is well founded; and if this Eighteenth Verse relates to the Second Beast, the Number 666 must suit that Monarch also: For we have not the right Key unless it suits every Ward of the Lock. Now as the *Dragon* and *First Beast* (it is generally agreed) are not any single Individuals, (for no single Person could answer all the Prophecies concerning them;) so it is highly probable that the *Second Beast* is no single Person, but a Succession of Men, acting in the same Station and Character. But where shall we find a Succession of Persons of the same Name, and answering in other Respects to the Description given of the *Second Beast*? In *Egypt* a Succession of *Pharaohs*, and afterwards of *Ptolemys* made their Names expressive of the Dignity. In the same Manner LUDOVICUS (*Lewis*) is become expressive of the Kings of *France*.

But in what Language shall we examine this Name, to see the numerical Amount of the Letters contained in it? Hebrew (I suppose) is out of the Question. And indeed so should the Greek too; for the Word is no otherwise known to us, than as expressed in Latin, for many Ages, in Inscriptions and Coins. The Greek as well as the Hebrew was unknown in the Country inhabited by the *Franks*, and the neighbouring Nations, till within these Four Hundred Years. And if we would render it into Greek, it is doubtful what Letters in that Language correspond to the Word in Latin: And the Variety this admits of will make a great Difference in the Amount of the

Number.

Number. So that if in one of those Varieties the Number sought for should be found, it may be objected that the Name is not rightly spelt in Greek; and this very Objection has been made to the Word (42) *λατεινος.*

At the Time this Prophecy was written, Latin was the Language most general in the Roman Empire. And when the Empire was divided it became the univerſal Language in the Western Part; which, the learned in general agree, is the Scene of the Events foretold by the Visions in this Book. It is still so among the learned in Europe; and is especially the Language, in all her Services, of that Church which claims the Title of *Catholick* or *Universal*; and in which the Persons supposed to be meant by the *First Beast*, and *Red Dragon*, as well as the *Second Beast*, make a capital Figure.

But in Latin it may be said the Letters are not Numerical. Some of them are, and of these as many are found in the Word LVDOVICVS, (43) as amount to the mystick Number 666.

L	—	50
V	—	5
D	—	500
O	—	0
V	—	5
I	—	1
C	—	100
V	—	5
S	—	0
	—	
	666	

G

Now

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Now what shall we say to this? They that believe the Scriptures to be written by Divine Inspiration, and that this Book is a Part of the Scriptures, and that, as it professes, herein are shewn Things that *must be hereafter*, must expect that every Part of it shall be accomplished. And is not the Whole of the Vision relating to *the Second Beast* fairly explained, and a Character found that answers to it in every Particular?

(1.) Here is a Word which, in the universal Language of the Church and Western Empire, contains the Number long since marked in the Word of GOD, as the Key to open the Prophecy, and point out the Person meant. (2.) This Word is probably the only one in the Language that contains this Number. (3.) The Word is *the Name of a Man*, and so far corresponds to the Prophecy; so that 666 is *the Number of his Name*. (4.) This Man is an Earthly Potentate of Rank sufficient to make him the Object of the Prophecy, and suited to be joined as a Third with the Emperor and Pope; who have long been judged to be the other two Characters here described. (5.) It is not only the Name of a great King, but is the most common Name of a Succession of Kings; so as to be proper to express the Whole considered together, as constituting one political Character like that signified by the *Dragon* and *First Beast*. And this Succession of Kings considered as one Character or Personage corresponds exactly to the Vision. For (6.) he is an Earthly Potentate, *rising out of the Earth*. (7.) His Power is superior to the other Kings, *having two of the ten Horns*.

(8.) With

(8.) With an Appearance of extraordinary Civility, like a Lamb. (9.) By sanguinary Edicts, he *speaks like a Dragon.* (10.) He is firmly attached to the First Beast, *exercising all his Power before him.* (11.) The Nature of that Attachment is pointed out, *causing Men to make an Image to the First Beast, to worship it when made, and causing his Fires to come down.* (12.) The Time of this Support is marked, after *receiving the deadly Wound,* (13.) The Success of his Zeal is shewn, and the Means by which it succeeded; *giving Life to the Image, and deceiving them that dwelt on the Earth.* (14.) One distinguishing Feature in the Character is superstitious Cruelty, forbidding Men to buy and sell, and causing them to be killed.

Of these Instances of Likeness (between the *Two-horned Beast* and the *Kings of France*) some may be thought forced, trifling, and common to them and other Personages. But then others are found in few others; and the last mentioned in the Prophecy, in no other Personage. Now if a Picture resembles any Man in the Features in general, and in one striking Particular answers to that one Man only, there can be no doubt for whom it was drawn. It may then be reasonably expected that they that believe this Book to be the Word of GOD, should receive this Interpretation, shew some Inconsistencies in it, or produce a better. For some Meaning must be in a Book indited by the Spirit of GOD: And what better Explication can be required, than that which answers the Description in every Point?

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Others may say that all these Resemblances happened by Chance; that some fanciful Person wrote the Book out of his own Head; and by Chance it happened, that Events corresponded to Things thrown out at Random. A Sentiment very proper for one that believes the World was made by Chance. (44) Indeed to believe that such a Variety of Events should, in a Succession of Ages, correspond to a prophetical History, without the Fore-knowledge and Direction of GOD, is a Species and Degree of Faith too much for any Man but a *Papist* or an *Infidel*.

On the other Hand, if, as we see, all these strange Circumstances meet in one, and could not be foretold but by him that is infinite in Knowledge; then from these Premises three Conclusions will fairly follow. The *first*, that the Prophecies of this Book are written by Divine Inspiration; the *second*, that Popery is the great Apostacy foretold in the Scriptures; and the *third*, that the Kings of France are meant by the *Two-horned Beast*.

It now only remains that we consider what Objections may be made to the Explication here given.

The principal Objection I can suppose is this: ‘The *Two-horned Beast* is in other Places styled the *False Prophet*; now it is certain that the Kings of France never pretended to be *Prophets*. Besides the *False Prophet* is no King, so that these two Characters are inconsistent?’

In Answer to Part of this Objection, I observe, the *False*

False Prophet not only *may* be, but *must* be a King; as appears from that Passage Chap. XIX. V. 19. 20. In order to reconcile these two Verses, (45) the Person styled the False Prophet in V. 20. must be one of the Kings (and probably the principal of them) mentioned in V. 19. Otherwise here are some Warriors that were not made Prisoners, and a notable Prisoner that was not among the Warriors.

The other Part of the Objection, that the Kings of France cannot with Propriety be styled *Prophets*, may be answered thus: By a *Prophet*, in the Holy Scriptures, is not always meant either one that foretells Things to come, or a Preacher. This Word is taken in a much larger Sense, to signify one that is in any Way employed about Religion; as will appear to any one that considers the following Scriptures. I. Sam. XIX. 20. I. Sam. X. 56. I. Chron. XXV. V. 2. 3. To these we shall add one Passage from the New Testament, I. Cor. XI. 5. ‘*Every Woman that prayeth or prophesieth with her Head uncovered dishonoureth her Head.*’ And another from an Apocryphal Book, which may be as well as others towards ascertaining the meaning of a Word. Ecclus. XLVI. I. *Jesus the Son of Nave (Joshuah the Son of Nun) was valiant in the Wars, and was the Successor of Moses in Prophecies.*

We have no Reason to believe that any of the Prophets, mentioned in these Passages, either preached or foretold future Events. *Saul* was a King, *Joshuah* a Warrior, and most of the others were only Singers, or some Way

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assisted in Divine Worship ; without being Priests, Preachers, or foretelling Things to come. In general he is a *Prophet*, (46) with Respect to the true Religion, that is in any Way employed in promoting it ; especially in an eminent Station. By the same Rule a *False Prophet* is one that is in like Manner employed in promoting a false Religion.

The true Religion is promoted by Preaching, Prayer, reading GOD's Word, Songs of Praise, and the like ; and they that are thus publicly employed are in the Scriptures stiled *Prophets*. False Religion is promoted by Fraud and Imposture, dazzling Pomp and Ceremonies of Man's Invention, oppressive Laws, Persecutions, Wars, Inquisitions, Executions, and the like. And they that promote any of these may, by the same Rule, be stiled *False Prophets*. (47) Such were the four hundred and fifty Prophets of Baal, I. Kings, XVII. V. 19. Men zealously employed in promoting the Worship of that Idol. Such especially was Zedekiah the Son of Chenaanah, who smote Michaiah on the Cheek. Such False Prophets are all the Smiters of peaceable Men on Account of Religion. Such was Mahomet and his Successors. Such were all the Princes and great Men that assisted at persecuting Councils, issued bloody Edicts, or carried into Execution the Bulls of Popes, which denounced Vengeance on them that dared to adhere to the Word of GOD, in Preference to the Commandments of Men. All these are such as in the Language of the old and new Testament would be called *False Prophets*. Of course no one can dispute the

Right

Right of the French Monarchs to this Appellation. Indeed they all agree in being Supporters of Popish Tyranny, and may therefore be justly thought all together to compose the Character of the *False Prophet*, or *Two-horned Beast*.

2. Another Objection that may be made by some Persons is this: ‘ Why should the Kings of France be supposed to be meant by this Character, rather than other Princes of the same Communion?’

To this it may be answered, they may not be meant exclusively of all other Popish Princes, but *eminently* and in Preference to all others, and for this good Reasons may be assigned.

With Respect to the *Emperor*, his Character is supposed to be given already, under the Appellation of *the Red Dragon*: Which is applicable to all of them that *gave the First Beast his Seat, and Power, and great Authority*; or have supported him in them.

Next to the *Emperors* the Precedency is certainly due to the Kings of France, with Respect to this Employment of supporting the Pope’s Authority by Edicts and Persecutions: He is therefore styled *the eldest Son*. The Struggles for religious Liberty were never so violent in other Countries as in France; except where the Reformers gained an Establishment. Other Princes therefore had not the same Opportunity to oppress with so much Violence, and shed such Streams of Blood.

Besides

Besides—In those Countries where the *Inquisition* is established, the bloody Work is in a great Measure taken out of the Prince's Hands. The Whole is carried on by the Pope's Authority, till they are condemned and delivered over to the secular Arm. But in France, Lewis has the honor to Condemn as well as Execute. The Edicts are issued in his Name, his Armies pursue the Accused, in his Courts they are condemned, and by his Order executed. It was therefore very proper that he should be distinguished from other Princes of the same Communion that are only *Executioners*.

3. Lastly—if it be asked, ‘Why the Kings of the Name of Lewis or Ludovicus, should be supposed to be meant, rather than others on the same Throne, and acting on the same Principles?’ It may be answered, because the Key given to unlock the Prophecy suits them. However this also may be not *exclusively*, but by Way of *Eminence*. Though whoever examines the History of France will find that the Kings of the Name of *Lewis* have distinguished themselves in the Business of Persecution above all others. (48) Besides—They may well be put for the Whole; as they bear a greater Proportion, in Point of Duration, among the Kings of France, than any one that regards the Number only would imagine: As will appear from the following Extract of their History.

From the Death of Charlemayne, in the Year 814, when the First Lewis began his Reign, to the present Year, 1784, are 970 Years. Out of these the Kings of the

the Name of Lewis have reigned 387 Years ; so that there remain only 583 Years for the Kings of other Names.

From the Beginning of the Reign of Lewis VI. (when Persecution began in a more serious Manner than had been known before) in the Year 1108, to the present Year, are 676 Years. Out of which the Lewis's have reigned 334, all the others 342.

Since the Accession of Lewis XIII. in 1610, are 174 Years : In which Space no King has reigned in France of any other Name. And this seems especially the Time meant in the Vision, because it followed *the healing of the deadly Wound.* This Space too has been a Time not of Civil Wars, but mere Persecution for Conscience Sake. The two first Lewis's, the XIII. and XIV. (Sir-named the *Just* and the *Great*) (49) wading in the Blood of their Subjects ; and the others the XV. and XVI. continuing in Force their sanguinary Edicts.

These Four have already reigned 174 Years ; and the present, being a young Man, is likely (in Point of Age) to live into the next Century. He has also a Son called by the same Name.

May the present King act more worthy of the Christian Name than his Predecessors. May he Copy the Example of his Brother at Vienna, in withdrawing from servile Submission to the Roman Pontiff, and extending the Benefits of Society to all his Subjects without Distinction.

may

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May they both, (50) and the Pope with them, not only cease to Persecute, but cease to *make Images and bow down before them*, according to GOD's Commandment. When these two Features of the Apostacy are removed, we shall hope the others will decay after them ; that they will have no Object of Worship and Invocation but (Father, Son, and Spirit) the one living and true GOD ; and acknowledge no Mediator but JESUS CHRIST ; no other Sacrifice for Sin, but the Blood of his Cross. We shall then think that the prophetick Visions in this Book, relating to them, are fully accomplished, and that the Characters which are the Objects of them exist no more.

The FIFTH CHAPTER,

*Of the Seven Vials, and the Circumstances
that preceded and attended them. These de-
scribe the Destruction to be brought on the
Apostate Part of the Christian Church, in
Ch. XIV. XV. XVI. XVII. XVIII. XIX.*

IN the Fourteenth and Fifteenth Chapters we have several Visions preparatory to the pouring out of the Seven Vials, which contain the last Plagues.

In

In the first of these preparatory Visions, Ch. XIV. V. 1—5. We see the King at the Head of his Army, by whom the Victory over his Enemies, (described in the following Chapters) was gained. V. 1. ‘ And I looked, ‘ and lo, a Lamb stood on the Mount Sion, and with ‘ him an Hundred Forty and Four Thousand, having his ‘ Father’s Name written in their Foreheads.’ Other Conquests are gained by Lion-like Commanders, but *this by a Lamb that had been slain.* And with Respect to the Army, we had an Account of them before in the Seventh Chapter. They are there said to be *sealed*, as GOD’s Property: And this sealing we now see was ‘ having their Father’s Name written in their Foreheads;’ as his Soldiers, and the *Followers of the Lamb.* This honourable Mark in their Foreheads was like that of the High-priest, HOLINESS UNTO THE LORD; for as he who *bath called them is Holy, so are they Holy in all Manner of Conversation.* Yet were they come out of great Tribulation: During the great Apostacy they had fled into the Wilderness, and had been *Witnesses Prophefying in Sackcloth;* but now they appear as a mighty Army shouting for the Battle. V. 2. ‘ I heard a Voice from Heaven, ‘ as the Voice of many Waters, and as the Voice of ‘ great Thunders.’ They were also like other Armies attended with Instruments of Music; I heard the ‘ Voice ‘ of Harpers harping with their Harps.’ And with the Music every one joined his Voice in Song. V. 3. ‘ They ‘ sung as it were a new Song before the Throne, and be- ‘ fore the four living Creatures, and the Elders; and no ‘ Man could learn that Song, but the Hundred Forty and ‘ Four

‘ Four Thousand, which were redeemed from the Earth.’ What this new Song was we are taught in Ch. XV. 3. The Circumstance added *that none else could learn it* intimates that the Peace and Joy of Believers, which fills their Hearts with Love and Gratitude to GOD and the Lamb, (which is the great Source of their Comfort and Happiness now, and their Preparation for future Glory) is the peculiar Privilege of them that by Repentance and Faith are turned to GOD, have *tasted that the Lord is gracious*, and have had the Love of GOD *shed abroad in their Hearts, by the HOLY GHOST given unto them.*

This their Joy was well founded; being attended with that *Holiness without which no Man shall see THE LORD.* V. 4. ‘ These are they which were not defiled with ‘ Women;’ had kept themselves from those idolatrous Practices into which the Followers of the Beast had fallen: For Idolatry is frequently in Scripture called Fornication. ‘ They are Virgins;’ and as *chaste Virgins espoused to CHRIST.* ‘ These are they which follow the Lamb ‘ whithersoever he goeth;’ taking the Gospel of CHRIST for their Rule, not the Commandments of Men. ‘ These ‘ were redeemed from among Men, being the First-fruits ‘ unto GOD, and to the Lamb. And in their Mouth ‘ was found no Guile, for they are without Fault before ‘ the Throne of GOD.’

2. A second Vision preparatory to the Fall of the Antichristian Powers is that contained in Ch. XIV. V. 6. 13. Which describes the *Preaching of the Gospel:* For the Sword

Sword of the Spirit, which is the Word of GOD, is that which overcomes the Enemies of CHRIST and his People. By this Sword the Beast had already been wounded, and by this he will be Slain. V. 6. ‘ And I saw another Angel fly in the midst of Heaven, having the Everlasting Gospel to Preach unto them that dwell on the Earth, and to every Nation, and Kindred, and Tongue, and People.’ (51) The Substance of the Gospel is then unfolded by this and two other Preaching Angels. The first points out the Way to Happiness, V. 7. ‘ Fear GOD, and give Glory to Him, for the Hour of his Judgment is come: And Worship him that made Heaven and Earth, and the Sea, and the Fountains of Waters.’

The second Preacher denounces Woes on the Impenitent Enemies of GOD and Godliness: V. 8. ‘ And there followed another Angel, saying, Babylon is fallen, is fallen, that great City, because she made all Nations drink of the Wine of the Wrath of her Fornication. Babylon is the same as the Babylonish Woman described afterwards in Ch. XVII.]

The third Preaching Angel enforces the Words of the second, and extends the Denunciations of Wrath not only to the Principals in the great Apostacy, but to all the Followers, V. 9. ‘ And the third Angel followed them, saying with a loud Voice, if any Man Worship the Beast and his Image, and receive his Mark in his Forehead, or in his Hand, the same shall drink of the Wine of the

‘ Wrath of GOD, which is poured out (52) without
‘ Mixture into the Cup of his Indignation ; and he shall
‘ be tormented with Fire and Brimstone, in the Presence
‘ of the Holy Angels, and in the Presence of the Lamb :
‘ And the Smoke of their Torment ascendeth up for ever
‘ and ever : And they have no Rest Day nor Night, who
‘ Worship the Beast, and his Image, and whosoever re-
‘ ceiveth the Mark of his Name.

The second Angel proclaimed the Fall of the corrupt Church, and the Whole of its Ecclesiastical Polity. The Words of the third Angel are of larger Extent, found an Alarm to Individuals, and reach to the Invisible World. This is properly preaching *the everlasting Gospel*. For though even the Words of the third Angel may be understood to include a temporary Visitation, and the Abolition of Popish Superstitions attended with Tokens of the Divine Displeasure ; yet that more is included in these very strong Expressions is very probable from the Words themselves ; and still more so from those that follow, implying the future Happiness of the Godly. V. 12. 13. ‘ Here
‘ is the Patience of the Saints, here are they that keep the
‘ Commandments of GOD, and the Faith of JESUS.
‘ And I heard a Voice from Heaven saying unto me,
‘ write Blessed are the Dead which die in the Lord from
‘ henceforth : Yea, saith the Spirit, that they may rest
‘ from their Labours ; and their Works do follow them.’ As if it were said by this Preacher of the Gospel, setting forth the *everlasting Consequences of Sin and Obedience* : ‘ Such Vengeance will fall on impenitent Idolaters ; but
‘ to

• to animate the Godly to Patience under their Sufferings
• in this Life, and even in Death itself; let them rest
• assured, that they that Die in the Lord (united to JESUS
• by a Living Faith) are happy: Their Labours are over,
• and their Good Works shall be rewarded with eternal
• Felicity.

These different Portions of the Godly and the Wicked are farther illustrated by two expressive Similitudes of Harvest and Vintage, exhibited also by Way of Vision.

3. That of Harvest is contained in the 14th, 15th, and 16th Verses. V. 14. ' And I looked and behold a white Cloud, and upon the Cloud one sat, like unto the Son of Man, having on his Head a Golden Crown, and in his Hand a sharp Sickle.' The first Vision in this Chapter exhibited the LORD JESUS, as a General at the Head of his shouting Army. The Battle was fought by Preaching the Everlasting Gospel. Here the LORD appears as a Conqueror, ready to reap the Fruit of his Victory. To some the Gospel is a *Savour of Life unto Life*, and these are the Sheaves of Corn gathered into the Garner. To others the Gospel is a *Savour of Death unto Death*, and these are the Grapes ' cast into the Wine-press of the Wrath of GOD.' The Harvest of the Godly is thus described: V. 15; ' And another Angel came out of the Temple, crying with a loud Voice to him that sat on the Cloud, thrust in thy Sickle and Reap: For the Time is come for thee to Reap; for the Harvest of the Earth is Ripe. And V. 16. He that

‘ sat on the Cloud, thrust in his Sickle on the Earth, and
‘ the Earth was Reaped.’

4. Then follows the Portion of the Wicked that obeyed not the Gospel just now preached unto them. V. 17.
‘ And another Angel came out of the Temple, which is in Heaven, he also having a sharp Sickle ;’ sent forth as a Minister of Vengeance. And V. 18. ‘ Another Angel came out from the Altar,’ (where lay the Souls of them that were Slain for the Word of G O D, crying for Vengeance, Ch. VI. 9. 10.) ‘ which had Power over Fire ;’ and thereby qualified to direct the Execution of the Impenitent. ‘ And he cried with a loud Cry to him that had the sharp Sickle, saying, thrust in thy sharp Sickle and gather the Clusters of the Vine of the Earth ; for her Grapes are fully ripe : And V. 19. The Angel thrust in his Sickle into the Earth, and gathered the Vine of the Earth, and cast it into the great Wine-press of the Wrath of G O D. And the Wine-press was trodden without the City, and Blood came out of the Wine-press, even to the (53) Horse-bridles, by the Space of a Thousand and Six Hundred Furlongs.’

This is said to be the Extent of the Ecclesiastical State measured from the City of Rome. If the Words allude to this, then the Slaughter made in the City and adjacent Territories, in the Vision, may signify the Calamities that will befall the impenitent Part of the Romish Church, through all the Countries that acknowledge the Pope’s Supremacy.

5. After the Battle and Victory described in the Fourteenth Chapter ; while Angels wait for the Command to pour out the Vials of Wrath called Ch. XV. V. 1. ‘The last Plagues, for in them is filled up the Wrath of God ;’ The People of GOD sing a triumphant Song for the late Victory. V. 2. ‘ And I saw as it were a Sea of Glass, mingled with Fire ; and them that had gotten the Victory over the Beast, and over his Image, and over his Mark, and over the Number of his Name, stand on the Sea of Glass, having the Harps of GOD.’

By the *Beast* is certainly meant the seven-headed Beast, Ch. XIII. in his full Vigour and Strength ; by his *Image* is properly meant the same Beast in his weakened State, which was a kind of Image of the first Beast set up by the second Beast for the World to adore ; by his *Mark* may be meant any of those Articles of Faith, or Forms of Worship, that distinguish his Followers ; and by the *Number of his Name* may be understood his Name expressed in Numbers, or Letters, or Words at Length ; affixed as a Name to distinguish his Followers, under the Denomination of *Papists*, *Romish*, or *Catholicks* : Which last properly signifies the Followers of him that claims to be the *Catholick* (or universal) *Bishop*, and Head of the Church.

6. The *Victory* gained over these was a steady Adherence to CHRIST, as the true Head of the Church, and his Word ; in Opposition to all the Devices of Men. The Persons that had gained this Victory composed the

Army in the former Chapter, and sing the triumphant Song in this. They are described as *standing on a Sea of Glass mingled with Fire*. If we suppose these Expressions allude to the Great Laver in the Temple, this will express their Purity as cleansed by him who came with the *Refiner's Fire and with the Fuller's Soap*, making his People Holy in Body, Soul, and Spirit. But if the Allusion be to the Children of Israel passing the Red Sea; this will express their *coming out of much Tribulation*, and by their Faith and Constancy escaping the Dangers that overflowed their Persecutors. Perhaps both these are alluded to: That the last is seems highly probable from what follows, V. 3. ‘ And they sing the Song of Moses the Servant of GOD, (such a Song as Moses taught the Israelites when they came out of Egypt) ‘ and the Song of the Lamb, (a Song ascribing their Salvation to the Lamb) ‘ saying, great and marvellous are thy Works, LORD GOD Almighty; just and true are thy Ways, thou King of Saints. Who shall not fear thee, O LORD, and glorify thy Name? For thou only art Holy: For all Nations shall come and Worship before thee; for thy Judgments ate made manifest.’

7. After these Preparations the Ministers of Vengeance come forth. V. 5. ‘ And after that I looked, and behold, the Temple of the Tabernacle of the Testimony in Heaven was opened:’ The Vail withdrawn discovered the Ark of the Testimony in the Holy of Holies, as it appeared first in the Tabernacle, and afterwards in the Temple. This Scene not only implies that the Judgments following

ing are sent from GOD; but as the Ark contained *the Law*, this may imply that the Judgments were sent on Account of their *making void the Law by their Traditions and Inventions*.

V. 6. ‘ And the seven Angels came out of the Temple, having the seven Plagues, clothed in pure and white Linen, and having their Breasts girded with Golden Girdles;’ a Dress resembling that of the High-Priest when he went forth with the Armies of Israel.

V. 7. ‘ And (54) one of the four Living Creatures gave unto the seven Angels, seven Golden Vials, full of the Wrath of GOD, who liveth for ever and ever.’ And the Temple was filled ‘ with Smoke from the Glory of GOD, and from his Power; and no Man was able to enter into the Temple, till the Seven Plagues of the Seven Angels were fulfilled.’ No Intercession therefore could be made for them. (55)

8. In the Sixteenth Chapter ‘ The Vials are poured out, the Vials of the Wrath of GOD. The first is poured out upon the Earth and produces a noisome and grievous Sore. The second on the Sea and it becomes as the Blood of a dead Man. The third upon the Rivers and they became Blood. The fourth on the Sun, and Power was given unto him to scorch Men with Fire. The fifth upon the Seat of the Beast, and his Kingdom was full of Darkness. The sixth upon the great River Euphrates; and the Water thereof was dried

‘ dried up, that the Way of the Kings of the East might
‘ be prepared. And the seventh Angel poured out his
‘ Vial into the Air, and there came a great Voice out of
‘ the Temple of Heaven, from the Throne, saying it is
‘ done.’

Whether any particular Plagues are meant by these Vials cannot certainly be known (much less what the Plagues are) till the Event explains the Prophecy. For that these Vials are (56) not yet begun to be poured out, seems highly probable, because they are stiled ‘ The last Plagues.’ Besides, they fall only on them that ‘ had the Mark of the Beast,’ and ‘ on the Seat of the Beast.’ Now it is plain that the Church of Rome (tho’ fallen from her former State) still enjoys too much Influence and Prosperity, to allow a Supposition that these Plagues are begun. Besides the Seven Vials fall under *the Seventh Trumpet*; which does not Sound till towards the Close of the Visions of the Little Book. We are now under the Sixth Trumpet; the Euphratean Horsemen are still in Force, tho’ not so prevalent as formerly. Indeed they and the Beast seem to keep Pace together; on the Decline, yet still formidable. And none of the Seven Visions of the Little Book are yet compleated. Still the *Holy City*, the visible Church, is profaned by *Gentile Idolatry*. Still in the greater Part of Christendom the *Witnesses of the Truth Prophecy in Sackcloth*: And even in Protestant Countries the pure Gospel is not generally preached and practised; and Preaching without Practice is of little Consequence, as it shews Men to be destitute of the *Love*

of

of the Truth. Still the *Woman* (the Church of real Christians) is more or less in the *Wilderness* in most Places. Still the *Dragons* (the Great Ones of the World) are ready to Devour the Children of GOD : And where they cannot do this, they cast out after them a *Flood* of Slander. Still the *Seven-headed Beast* exerciseth his Power, and is supported by the *Two-horned Beast*. And we have Reason to ascribe the Liberty and Peace which they that love the Truth enjoy, in any Place, to the over-ruling Providence of GOD, and to the Ministry of his Angels ; ministering to the Heirs of Salvation.

On these Accounts we must wait till Time explains what is meant by the Seven Vials. They denote a Destruction of Popery, and probably partly by their Conversion, and partly by the Extirpation of them that continue obstinately Impenitent. For after mentioning V. 18. ‘ The Voices, Thunders, and Lightnings ; and such an ‘ Earthquake as was not since Men were upon the Earth.’ It is added V. 19. ‘ The great City was divided into ‘ three Parts ;’ the Church (not the City) of Rome (perhaps) was so divided that some were converted, others remained obstinate ; and of these some might be destroyed for Example, others spared longer. And ‘ the Cities of ‘ the Nations’ (Churches of other Countries) ‘ fell’ from her Communion. But these are only Conjectures.

9. When we reflect that there is no Reason to suppose that the Plagues denoted by the Vials are yet begun ; and that the Time that seems to be pointed out for this Destruction

truction is at no very great Distance—It is probable from hence, and the Calculations in P. 60, that they will not be of long Continuance: Though the Manner in which they follow one after the other, seems to imply that the Ruin will be gradual, yet final. They fall on every Part of the Creation; first on the Earth, the Whole considered together. Then on the Sea and Rivers, the different Nations of which the Pope's Empire is composed. The scorching Sun may indicate that the Scriptures being more generally read will hasten the downfall of Popery, while they that oppose its Light are tormented thereby in their own Consciences. This is especially the Case with the principal Persons residing near the Seat of the Beast. Their Enmity to the Gospel-light filled the Kingdom with Darkness, and they gnawed their Tongues for Pain and Vexation. ‘They Blasphemed the GOD of Heaven because of their Pains and Sores, and repented not of their Deeds.’ V. 11. They would not part with their Sins, and could not get rid of their Sufferings. This Impenitency hardens their Leaders, and causes them to resist to the last.

V. 10. The Sixth Vial opens a Passage through ‘the Euphrates for the Kings of the East.’ V. 12. Who these are is uncertain; possibly the *Mahometans* to Support the Cause of falling Popery against the Gospel. For they seem to be invited by the three great Enemies of the Truth.

V. 13. ‘I saw three unclean Spirits like Frogs come out of the Mouth of the Dragon, and out of the Mouth of the Beast, and out of the Mouth of the False Prophet. For they are the Spirits of Devils, working

Miracles.

‘ Miracles, which go forth unto the Kings of the Earth,
‘ and of the whole World, to gather them to the Battle of
‘ that great Day of GOD Almighty.’

The Miracles wrought by these three great Allies are certainly all of the same Kind. They are chiefly the Words proceeding out of their Mouth, suggested by Devils, and the Efforts they make to obstruct the Light of the Gospel. On one Side is drawn the *Sword of the Spirit, which is the Word of God*: On the other Side this is opposed by Edicts, Decretals, and Denunciations of Wrath; whose Nature and Origin are clearly characterized. That Mankind may not be deceived nor terrified by these, a Caution is given V. 15. ‘ Behold I come as a Thief, blessed is he that watcheth and keepeth his Garments (ready to put on) least he walk naked, and they see his Shame.’ V. 16. ‘ And he (their Leader) gathered them together into a Place called in the Hebrew Tongue Armageddon,’ that is, the City of Destruction. There (after the awful Scene was introduced by Thunders and other Tokens of GOD’s Displeasure) ‘ Great Babylon came in Remembrance before GOD, to give unto her the Cup of the Wine of the Fierceness of his Wrath.’ This put a final Period to the Antichristian Kingdom; for it follows V. 20. ‘ Every Island fled away, and the Mountains were not found. And there fell upon Men great Hail out of Heaven, every Stone about the Weight of a Talent: And Men Blasphemed GOD because of the Plague of the Hail; for the Plague thereof was exceeding great.’

11. It is of the greatest Consequence to know who they are that have Reason to expect such dreadful Calamities: That the Innocent may not have causeless Fears, and that the Guilty may be awakened to Repentance: And this we learn in the XVIIth Chapter.

The *Individuals* on whom the Vials of Wrath were to be poured out have been already described in a Variety of Expressions: First, negatively, they are they whose *Names are not written in the Book of Life*; who are not sealed with their *Father's Name in their Forehead*; who do not follow the *Lamb*; who have not washed their *Garments in his Blood*; who have not learnt the Song of the *Hundred Forty and Four Thousand*. They are also pointed out positively by having the *Mark of the Beast*, bearing *his Name*, and *making an Image* to him, or Worshipping him. Considered together as composing one Body, City, or Church, they are called *Sodom* on Account of their Wickedness, *Babylon* and *Egypt* on Account of their Hatred and Oppression of GOD's People. In this collective Capacity they are also represented (as Cities, States, and Churches often are) under the Similitude of a *Woman*, so particularly described as to leave no Room to doubt whom we are to understand by her.

12. Ch. XVII. V. 1. 'And there came one of the Seven Angels which had the Seven Vials, and talked with me, saying unto me, come hither, I will shew unto thee the Judgment of the Great Whore, that sitteth upon many Waters.' These Waters are explained

V. 15. to be ‘Nations and Tongues.’ And V. 18. ‘The Woman’ is expressly said to be ‘that great City which reigneth over the Kings of the Earth.’ A Description applicable to no City but Rome, when the Apostle wrote this; but applicable to Rome both then and ever since. Then its Rule was in Civil Matters: For many Ages after, and even now it reigneth by an Ecclesiastical Dominion.

What Use the Woman made of her Authority over the Kings of the Earth, we learn from V. 2. ‘With whom the Kings of the Earth have committed Fornication, and the Inhabiters of the Earth have been made Drunk with the Wine of her Fornication.’ It is well known that by *Fornication* is often meant Idolatry; and it can be no Secret by whose Influence the different States of Christendom were induced to depart from the Simplicity of the Gospel; and introduce Image-Worship and other Abominations.

V. 3. ‘So he (the Angel) carried me away in the Spirit (that is in a prophetick Vision) into the Wilderness,’ the Wilderness of this World: The same Place where the other Woman, Ch. XII. had her Abode, who represented the purer Part of the Christian Church, and its Sufferings in this World. ‘And I saw a Woman sitting upon a Scarlet-coloured Beast, full of Names of Blasphemy, having seven Heads and ten Horns.’ We had a Sight of this same Beast in Ch. XIII. and took Notice of (57) the Angels Explication in V. 9. of this

Chapter, that ‘the seven Heads are seven Mountains, on which the Woman sitteth.’ This determines the Residence of both to be Rome built on seven Mountains. This Beast is said to be ‘full of Names of Blasphemy’ on Account of his assuming that Authority in the Church which belongs to CHRIST only. And both Beast and Woman are ‘clothed in Scarlet.’ V. 4. ‘The Woman was arrayed in Purple, and Scarlet Colour.

The Purple and Scarlet of the Romish Church, and its Head, may be understood both literally and figuratively. It is the favourite Colour of the Pope, his Cardinals, and Doctors; as expressive of their Ecclesiastical Empire. It may also denote that they have dyed their Garments in Blood: And accordingly it is added V. 6. ‘I saw the Woman drunken with the Blood of the Saints, and with the Blood of the Martyrs of JESUS:’ A Sight that filled the Apostle with Admiration.

This Woman was not only dressed in Scarlet, but ‘decked with Gold and precious Stones, and Pearls,’ alluding to the Pomp and Splendour of the Romish Church. She had also a ‘golden Cup in her Hand, full of Abominations and Filthiness of her Fornication.’ Like other Harlots she intoxicated her Lovers, and induced them to espouse her Cause with a Zeal bordering on Madness. V. 5. And upon her Forehead was ‘a Name written MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.’ That is (58)

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Myystick Babylon; not the City called by that Name which had been destroyed long before; but a Church and City that like Babylon claimed, and for a Time maintained an universal Dominion; a tyrannical Oppressor of GOD's People; the fruitful Parent of Idolatry and other Abo-minations, and in a Word a *Mystery of Iniquity*.

Of the *Ten Horns* of the Beast on which the Woman sat we read V. 12. ‘The Ten Horns which thou sawest are Ten Kings, which have received no Kingdom as yet, (the Roman Empire not being broken into ten Kingdoms when the Apostle saw the Vision) but (shall) receive Power (sovereign Rule in their different Kingdoms) one Hour (at the same Time) with the Beast.’ Accordingly we find out of the Ruins of the Western Empire, the different independent States of Europe, sprung up about the same Time that the Pope rose to Sovereignty. Of these it is said V. 13. ‘These have one Mind and shall give their Power and Strength unto the Beast.’ But this Attachment to the Beast and (59) Woman shall not last always. The Time will come when V. 16. ‘These shall hate the Whore, and shall make her Desolate, and Naked, and shall eat her Flesh, and shall burn her with Fire. For GOD hath put in their Hearts to fulfill his Will, and to agree, and give their Kingdom unto the Beast’ (bring themselves and their Subjects under the tyrannical Yoke of the Pope and Church of Rome) until the Words ‘of GOD shall be fulfilled.’

This Prophecy we have already seen fulfilled in Part.

For many Ages all the Powers of Christendom gave their Power to the Beast, and were drunken with the Wine of this *Mother of Harlots*. We have also seen several Kingdoms Revolt from the Romish Church. But a more compleat fulfilling yet remains; when the Hands that supported her shall be turned against her. Yet from Ch. XVIII. V. 9. It seems as if some should continue in Communion with her till the Desolation here denounced overtakes her. For it is there said, ‘The Kings of the Earth, who have committed Fornication, and lived deliciously with her, shall bewail her and lament for her—standing afar off for the Fear of her Torment, saying alas, alas.’

With Respect to the *Time* when the Princes in Communion with Rome in general shall forsake her, as a great Criminal brought forth to be punished by the Vials of GOD’s Wrath, it is said, V. 17. ‘They shall give their Kingdom to the Beast, until the Words of GOD shall be fulfilled.’ Until all that is here foretold shall come to pass. Then especially shall that be fulfilled Ch. X. V. 7. ‘In the Days of the Voice of the Seventh Angel, when he shall begin to Sound, the Mystery of GOD should be finished.’ For under the Seventh Trumpet will be poured out the Vials filled with Destruction on the Beast and Babylonish Woman.

13. In the Eighteenth Chapter this Desolation is further described in the most expressive Language. V. 1.
‘And after these Things I saw another Angel come down
from

' from Heaven, having great Power ; and the Earth was
' lightened with his Glory. And he cried mightily with
' a strong Voice, saying, Babylon is fallen, is fallen, and
' is become the Habitation of Devils, and the Hold of
' every foul Spirit, and a Cage of every unclean and
' hateful Bird.'

(60) Babylon is said to be the Place where Idolatry began and overspread the World ; infecting Egypt first, and then other Nations. These were then the most polished Parts of the World, and this the Use they made of their superior Learning and Refinement. *The World in their Wisdom knew not GOD.* Babylon being thus the Source of Idolatry to the Gentile World ; Rome, the Source of Idolatry to the Christian World, is with great Propriety called by this Name, on this Account, as well as because Babylon brought into Captivity and Bondage the Jewish Church, as Rome did the Church of CHRIST.

And as these two great Cities resembled each other in their Sins, so will they also in their Punishments : And that so exactly that the Expressions used by Isaiah, to describe the Ruin of Babylon, are here used to describe that of Rome ; meaning thereby however (probably) not the City but the Church of Rome. For every Thing in this Revelation has Reference to the Church, pure or corrupt.

Wherein the Destruction here foretold will consist it is impossible certainly to say till the Event explains the Prophecy. Thus much however seems very probable : That

the Popish Additions to Religion will be abolished by the spreading Light of the Gospel, intimated, perhaps, by the Glory of the descending Angel lightening the Earth; and that the Removal of Popish Errors will be as total as the Destruction of Babylon of old. It seems also to be intimated, that this Reformation will be attended with Anger, and perhaps War, between the contending Parties: Some desiring to reduce all Things to the Standard of GOD's Word, others contending for the Inventions of Men endeared to them by long Usage. For it is said V. 4, 5, 6.
‘ And I heard another Voice from Heaven, saying, come out of her my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues: For her Sins have reached unto Heaven, and GOD hath remembered her Iniquities. Reward her even as she rewarded you, and double unto her double according to her Works: In the Cup which she hath filled, fill to her double.’

On this Passage we may observe that from the Expression ‘ come out of her my People,’ it appears that at the Time of this Visitation many of GOD's People will be found in the corrupt Church of Rome: And doubtless there are many such at this Time. It appears also to be the Duty of such to *come not*, by declaring their Abhorrence of her corrupt Practices. This quitting her Communion (as Opportunity offers) is a *Duty*; but what follows—‘ Reward her as she rewarded you;’ is not what ought to be; but a Prophecy of what will be. ‘ Christianity,’ says (61) a learned Writer on this Passage,

' does not allow vindictive Retaliations, or Holy Wars,
' for the Sake of Religion. What the Event may be in
' the Councils of Providence is another Consideration;
' but Protestants neither avow nor approve those Princi-
' ples which tend to produce Persecution.'

This Passage then thus understood affords no Handle for Revenge, and Wars about Religion. Yet from what is here said, it is highly probable that when an End is put to Popish Corruptions, this will not be without much Strife, and perhaps Wars between the contending Parties. And these Wars may be used as a Means to bring about the Events here foretold, through the over-ruling Providence of GOD, who causes the *Wrath of Man to turn to his Praise.*

The Causes of this Desolation are particularly described V. 3. ' For all Nations have drunk of the Wine of the ' Wrath of her Fornication:' All the Nations professing Christianity have partaken with her in those idolatrous Practices which have drawn down the Wrath of GOD, which brings Destruction on her, as a poisonous Draught brings a burning Heat into the Bowels. ' The Kings (and Kingdoms) ' of the Earth have committed Fornication with her,' by joining in her idolatrous Communion. ' The Merchants of the Earth are waxed rich through ' the Abundance of her Delicacies.' Her Traffick in Preferments, Palls, Consecrated Roses, Blessed Standards, Agnus Dei's, Indulgences, Pardons, Dispensations, and other such Fooleries, (useless and pernicious as the Orna-

ments of a vain lewd Woman) have enriched them that dealed in such Commodities, to the impoverishing of the poor deluded People. These were her gawdy Ornaments, and these the Wares in which she dealt, expressed very particularly in the 12th and 13th Verses, in Language taken from the Prophet Ezekiel, Ch. XVII. Where he describes the Riches and Ruin of Tyre: And the dealing in these (as hereby she deceived Mankind, and taught them to place Religion in shew and empty Splendour) is what constituted her great Guilt. To this Catalogue is added, V. 24. Persecution as next to Idolatry the distinguishing Crime of Rome: ‘ In her was found the Blood of Prophets, and of Saints, and of all that were Slain upon the Earth.’

14. The Kings and the Merchants (the rich and great) that continued in Communion with Rome are represented as lamenting her Fall; for their Power and Wealth were affected by it. V. 9. ‘ The Kings of the Earth who have committed Fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the Smoke of her Burning; standing afar off for fear of her Torment’ (for fear of being tormented with her) ‘ saying, alas, alas, that great City Babylon, that mighty City. For in one Hour is thy Judgment come.’ And the Desolation here described is Total and Final; for V. 21. ‘ A mighty Angel took up a Stone like a great Mill-stone, and cast it into the Sea, saying, thus with Violence shall that great City Babylon be thrown down, and shall be found no more.’

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On the other Hand the Inhabitants of Heaven are commanded to rejoice over her, V. 20. ‘ Rejoice over her, ‘ thou Heaven, and ye Holy Apostles and Prophets, for ‘ GOD hath avenged you on her.’ And this Command is obeyed in the next Chapter, in a grand Chorus. Ch. XIX. V. 1. ‘ And after these Things I heard a great ‘ Voice of much People in Heaven, saying, Alleluia ; ‘ Salvation, and Glory, and Honour, and Power, unto ‘ the LORD our GOD : For true and righteous are his ‘ Judgments ; for he hath judged the great Whore, which ‘ did corrupt the Earth with her Fornication, and hath ‘ avenged the Blood of his Servants at her Hand. And ‘ again they said, Alleluia. And her Smoke rose up for ‘ ever and ever.’

Such is the Song of ‘ the People in Heaven :’ ‘ And ‘ V. 4. The Four and Twenty Elders, and the Four ‘ Creatures fell down and Worshipped GOD that sat on ‘ the Throne, saying, Amen ; Alleluia.’ These as Representatives of the Saints on Earth, and the Heavenly Host of Saints departed express by low Prostration the same Adoration as the others did in their Song. ‘ And ‘ V. 5. A Voice came out of the Throne, saying, Praise ‘ our GOD all ye his Servants, and ye that fear him both ‘ small and great.’ In Answer to this Command from the Throne, an universal Shout is raised V. 6. ‘ And I ‘ heard as it were the Voice of a great Multitude, and as ‘ the Voice of many Waters, and as the Voice of mighty ‘ Thundering, saying, Alleluia : For the LORD GOD ‘ Omnipotent reigneth.’

15. These

15. These Triumphs however were not only on Account of the Ruin of the Babylonish Woman, but on Account of the Exaltation and Glory (62) of another Woman of a very different Character. This is she who *fled into the Wilderness from the Face of the Dragon*; but even there was *nourished* and preserved from Destruction. Now she is brought forth *as the King's Daughter all Glorious*, and as the Bride of the King's Son. V. 7. ‘Let us be glad and rejoice and give Honour to him: For the Marriage of the Lamb is come, and his Wife hath made herself ready.’ We then learn, from the same Song, wherein this Preparation consists, and what are the Ornaments of the Bride. V. 8. ‘And to her was granted, that she should be arrayed in fine Linen, clean and white; for the fine Linen is the Righteousness of the Saints.’ This Woman then represents the Invisible Church of CHRIST, all the Godly considered as one Body and Person; united to JESUS CHRIST in the indissoluble Marriage Bonds of Faith and Love. Her Robe is Righteousness, a Robe given her by the Bridegroom; therefore called *GOD's Righteousness*, and *the Righteousness which is by Faith in JESUS CHRIST*. She is clothed in fine Linen, clean and white, having *washed her Garments in the Blood of the Lamb*; and kept them clean by an holy humble Conversation.

All the Godly considered together are *the Bride*; taken separately they are the Guests invited to the Marriage Feast. V. 9. ‘And he (the Angel that shewed and interpreted the Visions) ‘faith unto me, write’ (for the Consolation.

Consolation of the Godly in all their Distresses) ‘ Blessed
‘ are they which are called unto the Marriage Supper of
‘ the Lamb. And he saith unto me, these are the true
‘ Sayings of GOD.’

This View of the Fall of the Spirit and Power of Anti-christ, in the Person of the Woman representing the Apostate Church, contrasted with the Happiness of GOD’s People adhering to the Gospel, and expressing the Power of Religion in their Lives, in the Person of the Bride of the Lamb, had such an Effect on St. John that he owns V. 10. ‘ I fell at his Feet to Worship him’ (the Angel);
‘ and he said unto me, see thou do it not. I am thy Fel-low-Servant, and of thy Brethren that have the Testi-mony of Jesus: Worship GOD: For the Testimony
‘ of JESUS is the Spirit of Prophecy.’ As if he had said, the main Object of Angels and of Men, that are employed in revealing future Events, is to *testify of JESUS*: Prophecy has this great End in View, and in this you and I are Fellow-Servants. The Homage you shew therefore is too great for me or any created Being: (63) *Worship GOD only.*

This Conduct of the Angel strongly forbids all Adoration of Saints and Images. For none of these so much represent THE LORD as this his Angel. They are therefore still less proper Objects of the Adoration due to him whom they represent. But notwithstanding the impropriety of this Conduct in the Apostle, and the Rebuke which he received for it, yet we find on seeing the Glories
of

of the New Jerusalem, he was so affected as to repeat the Fault Ch. XXII. From whence we learn the Integrity of this Heavenly Messenger, the Candour of the Apostle in owning and recording this repeated Weakness, and the Necessity incumbent on all to *take heed least they fall.*

The SIXTH CHAPTER.

Of the Millennium: or the final Victory of CHRIST, and his reigning a Thousand Years in the Seventh Millenary of the World; together with the Resurrection and last Judgment in Ch. XIX. V. 11—21. and Ch. XX.

WE have seen the Fall of the corrupt Part of the Christian Church represented in Vision under the Figures of an adulterous *Woman* left desolate, and a *City* totally destroyed. We have seen also the purer Part made more pure and consequently happy under the Image of a *Woman* formerly in Distress, now clothed with Robes of Righteousness, and hereafter Ch. XXI. V. 2. to be raised to Glory under the Images of a *Bride*, and a splendid *City*. But we have not seen him that doeth all these Things; the mighty Conqueror that subdueth his Enemies, and then

then reigns over and with his happy People. This is the Scene which opens Ch. XIX. V. 11. ‘And I saw
‘ Heaven opened, and behold, a white Horse; and he
‘ that sat upon him was called Faithful and True, and in
Righteousness he doth judge and make War.’

We have seen our Lord before appearing as *the Lamb Slain*, as the *High-priest* entered into the Heavens, and sitting on his Throne, having all Power given him in Heaven and Earth. We have seen him exalted on *his Throne* the Object of Love and Adoration. Now he comes forth as a mighty Conqueror to compleat the Destruction of his Enemies, and the Salvation of his People. For this Preparation was made by the Wickedness of the one led by Satan and deceived, and by the Purity and Righteousness of the other through the secret Operation of the HOLY SPIRIT.

V. 12. ‘ His Eyes were as a Flame of Fire’ (quick and penetrating) ‘ and on his Head were many Crowns,’ expressive of the numerous Converts won to the Knowledge and Love of the Truth; the many Kingdoms that shall own him for their Lord at the Time here foretold. ‘ and he had a Name written that no Man knew but he himself :’ His divine Nature, and glorious Attributes, far surpassing human Comprehension.

V. 13. ‘ He was clothed with a Vesture dipt in Blood,’ having brought Salvation to his People by his Blood. Or it may refer to the Battles he had gained: For thus had

Isaiah seen him in Vision coming up from Edom with dyed Garments from Bozra, the Capital of the Enemies of his People Israel. Now was he Red as well as Glorious in his Apparel, Isaiah LXIII. 1, 2. And his Garments like him that treadeth in the Wine Fat. For this Passage in the Prophet is plainly alluded to V. 15. ‘He treadeth the Wine-press of the Fierceness and Wrath of Almighty GOD.’

With Reference to his divine Nature V. 14. ‘His Name is called the WORD OF GOD.’ That eternal Word which was in the Beginning from Everlasting; which was with GOD, and which was (and is) GOD: By whom also GOD in these last Days hath spoken unto us. Heb. I. 1.

Expressive of his mediatorial Character V. 16. ‘He hath on his Vesture and on his Thigh a Name written, KING OF KINGS, AND LORD OF LORDS. For at the Time here described the Gospel will be preached and received in all the Kingdoms of the Earth; and the greatest Lords shall become his obedient Subjects.

Such is the King himself, and the People that are his Subjects resemble him. V. 14. ‘The Armies which were in Heaven followed him upon white Horses,’ for they fought under the Banner of the Captain of their Salvation, and were more than Conquerors (triumphant Conquerors) through him that loved them. And to shew their Righteousness by Justification, and their Holiness by Sanctification,

Sanctification, they were ‘clothed in fine Linen, white and clean.’ This is the Dress of the *Bride* V. 8. And the Followers of the conquering Lamb considered as one Body are his Bride.

2. The Nature of the Victory gained may be learnt from V. 15. ‘Out of his Mouth goeth a sharp Sword, that with it he should smite the Nations.’ This is *the Sword of the Spirit*, sharp and powerful. It is said to proceed *out of his Mouth*, because it is *his Word*; whether spoken by him in Person, revealed by the inward Manifestation of his Spirit, written by his Evangelists, or preached by Apostles and other Ministers of the Word.

In Opposition to this Sword of our Lord, we read, Ch. XVI. 12. of ‘the Way of the Kings of the East’ (probably the Mahometans) ‘prepared,’ and it is there added V. 13. ‘I saw three unclean Spirits like Frogs come out of the Mouth of the Dragon, and out of the Mouth of the Beast, and out of the Mouth of the False Prophet. For they are the Spirits of Devils working Miracles.’ Satan, the great Adversary of CHRIST and his Word, sent forth evil Spirits to actuate these three in their Opposition to the Gospel. The *Miracles* or great Exertions consequent to such Inspiration are chiefly by Words to oppose the Word of G O D. *Out of their Mouths* proceed the Instruments of Death, such as Edicts, Decretals, Proclamations of Holy Wars, and the like, in Opposition to the Word of Life. To which are added all the Devices of Falsehood and Deceit, lying Wonders,

forged Miracles, and forged Legends. These *Spirits of Devils* are said V. 14. ‘to go forth unto the Kings of the ‘Earth, and of the whole World,’ not only the Potentates of Christendom, but others also, especially the Euphratean Horsemen; for this Battle is to happen after the Sixth Vial, by which the Euphrates was dried up for their Passage. But vain is the Help of Man against GOD, or even the Power of Devils; for their Efforts tended at last, ‘to gather them to the Battle of that great Day of ‘GOD Almighty.’

3. In Consequence of this Victory the LORD comes forth in the Nineteenth Chapter, as a triumphant Conqueror; and gives Directions for the Disposal of his conquered Enemies. V. 17. ‘I saw an Angel standing in ‘the Sun,’ an Herald placed in the most conspicuous Station to make the following Proclamation. ‘He cried ‘with a loud Voice, saying, to all the Fowls that fly in ‘the midst of Heaven; come and gather yourselves together unto the Supper of the great GOD; that ye may ‘eat the Flesh of Kings, and the Flesh of Captains.’— This Scene taken from the Consequences of Victories among Men, seems intended to shew how *compleat* the Victory is, which the LORD shall gain at last; when, V. 19. ‘The Beast, and the Kings of the Earth, and ‘their Armies’ shall be ‘gathered together to make War ‘against him that sat on the Horse, and against his ‘Armies.’

The same Allusion to Victories among Men is continued

nued in describing the Manner in which the principal Captives are disposed of, V. 20. ‘ And the Beast was taken, and with him the False Prophet that wrought Miracles before him, with which he deceived them that had received the Mark of the Beast, and them that worshipped his Image. These both were cast alive into a Lake of Fire burning with Brimstone.’

In the 19th Verse where the Warriors are mentioned, they are said to be ‘ the Beast; and the Kings of the Earth, and their Armies;’ without any Thing said of the *False Prophet*. In the 20th Verse the Captives are said to be ‘ the Beast and the False Prophet,’ without any mention of the *Kings*. But the Captives must be the same Persons that had been Warriors: Of Course the False Prophet must be one of the *Kings of the Earth*, and probably the principal among them: Otherwise the two Catalogues cannot well be reconciled. Indeed in Ch. XVI. where this Battle is described, the *False Prophet* is expressly mentioned as one of the Principals. In this last-mentioned Passage the *Dragon* also is among the Principals in the Battle, meaning doubtless the Emperor not Satan; for he is described as influencing them all, and his Fate is mentioned in Ch. XX. The Emperor therefore must be included (as well as the False Prophet) among the *Kings of the Earth*. And we may see that his Influence as Emperor has long been declining, so as to make it probable that at the Time here meant he may without any Impropriety be reckoned among the Kings of the Earth, that continue to the last to Fight for the Beast.

The Beast and False Prophet are ‘cast alive into a ‘Lake of Fire burning with Brimstone.’ This certainly means that a final Period will be put to the political Character and Conduct of those two Personages. They may still exist as a Bishop and a King; but not as a Beast and False Prophet. Of the other Prisoners we read, V. 21. ‘The Remnant were Slain with the Sword of him that ‘sat upon the Horse, which Sword proceeded out of his ‘Mouth: And all the Fowls were filled with their Flesh.’ By this conquering Sword an End was put to their Existence as Enemies of the Gospel; but (probably) not as Men. This Sword has a Power not only to kill but to make alive; and they seem to be that *Remnant* that *shall be saved by a sound Conversion.*

4. This End of the Antichristian Powers prepared the Way for the Reign of JESUS CHRIST, in Peace and Triumph among his People. But before this happy Event can take Place, there is another Enemy whose Fury must be restrained. This is Satan, who beguiled our first Parents; and ever since *goes about as a roaring Lion seeking whom he may Devour.* He is in this Book, and in the other Scriptures, described as the original Suggester of all the Opposition made against CHRIS I and his Kingdom. But now that Word is to be fulfilled in a higher Sense than it ever had been before, *I saw Satan as Lightening fall from Heaven.*

Ch. XX. V. 1. ‘And I saw an Angel come down from Heaven, having the Key of the Bottomless Pit,
‘and

‘ and a great Chain in his Hand.’ The Lord JESUS[†] faith of himself, Ch. I. V. 18. ‘ I have the Keys of Hell and of Death.’ This Angel therefore must have received his Commission from him. ‘ And V. 2. He laid hold on the Dragon, that old Serpent, which is the Devil and Satan, and bound him a Thousand Years. And cast him into the Bottomless Pit, and shut him up, and set a Seal upon him, that he should deceive the Nations no more, till the Thousand Years should be fulfilled: And after that he must be loosed a little Season.’ This can signify no less than that during this Space, the Power of Sin and Satan shall be so effectually restrained, that Grace, Peace, and Truth shall flourish in the Earth. Then, as the Prophet Isaiah foretold, the *Wolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid. They shall not Hurt nor Destroy in all my Holy Mountain: For the Earth shall be full of the Knowledge of the LORD, as the Waters cover the Sea.* Isaiah XI.

For this holy happy State the preceeding Events had made the necessary Preparations. The corrupt Church had been laid waste: the Bride of CHRIST representing the pure Evangelical Church, had been arrayed in the Robes of Righteousness; her Enemies (the Dragon, first and second Beast) had been Slain; and now Satan was bound that he might deceive the Nations no more for a long Season. After this it follows, V. 4. ‘ And I saw Thrones and them sat upon them, and Judgment was given unto them: And I saw the Souls of them that were Beheaded for the Witness of JESUS, and for the Word

‘ Word of GOD, and which had not Worshipped the Beast, neither his Image, neither had received his Mark upon their Foreheads, or in their Hands ; and they lived and reigned with CHRIST a Thousand Years. But the rest of the Dead lived not again until the Thousand Years were finished. This is the first Resurrection.’

5. Satan had been for a long Time the *God of this World*; now the *Kingdom* of our LORD, long prayed for is come. He ruleth in the Hearts of his People, and they rule through him. They *sit on Thrones*, on the Seat of *Judgment*, they *live and reign with CHRIST*. This was their Expectation and the Subject of their Song Ch. V. V. 9, 10. ‘ Thou hast Redeemed us by thy Blood—haſt made us unto our GOD Kings and Priests : And we ſhall reign on the Earth.’ Now had the Seventh Trumpet sounded, and the Seventh Vial had been poured out with compleat Destruction on the Beast. Now Ch. XI. V. 15. ‘ The Kingdoms of the World were become the Kingdoms of our Lord and of his CHRIST.’ Now was compleated that other Event that was foretold Ch. XI. V. 18. to attend the Seventh Trumpet : ‘ Thy Wrath is come’ on thy Enemies, ‘ and the Time of the Dead that they ſhould be judged, and that thou ſhouldſt give Reward to thy Servants the Prophets, and to the Saints, and them that fear thy Name ſmall and great.’

From these Passages compared with the Text under Consideration, (to which they certainly allude) we may learn that *the Thrones* and *the Judgment* in the beginning of

V. 4 refer

V. 4, refer to the Judgment supposed to be passed on the Saints ; and the *Living* and *Reigning* in the latter End of the same Verse, express the *Reward* they should obtain. But two Points require some Explication ; the first is, who are the Persons here spoken of, the second what is the Nature of their Resurrection.

The Persons here spoken of are ‘they that were Be-headed for the Witness of JESUS, and for the Word of GOD ;’ they that had suffered Death for adhering to CHRIST and his Gospel ; the same (or same Kind of Persons) as the two Witnesses in Ch. XI. But not Martyrs only are thus blessed, for others are joined with them ; ‘and which had not worshipped the Beast, neither his Image, neither had received his Mark.’ Indeed these Words may be understood so as specifying different Sorts of Martyrs ; but considered in Connection with the Passages cited from Ch. V. and XI. it is more reasonably to extend them to the Godly in general ; as describing the Completion of the Prayers and Prophecies there mentioned.

With Respect to the other Point, some understand the Resurrection to be Literal, others only Figurative. The former of these was the general Opinion among the Primitive Christians for several Ages, and is that of many learned Persons still. But this Interpretation does not suit the Stile of this Book, and some other Passages in it.

We should always remember that the Writer is not simply

simply foretelling what will be, but describing what he saw in Visions representing future Events. ‘ I saw says ‘ he, the Souls of them that were Beheaded’—He had seen these same Persons before Ch. VI. V. 9 ‘ I saw ‘ under the Altar the Souls of them that were Slain for ‘ the Word of GOD.’ Now he saw them again, and *they Lived and Reigned*. They then ‘ cried how long, ‘ O Lord, Holy and True doest thou not judge and ‘ avenge our Blood’—Now their Prayers were answered. There is no Intimation that their Desire was to return to Life, but that GOD’s Kingdom might come by the Happiness of his People, and the Fall of their Enemies. This was now the Case. And if the Author of this Book meant to inform us that at a future Period a Generation should rise like them who had been Faithful unto the Death ; we cannot conceive how he could express himself in Language more suitable to the rest of the Book, than by saying ‘ I saw the Souls of them that were ‘ Beheaded, and they Lived and Reigned.’ The Resurrection of the two Witnesses Ch. XI. was certainly of this Sort ; and why should not the Resurrection here described be the same ? In a prophetical Book less Figurative than this, Mal. IV. V. 5. we read, *Behold I send you Elijah the Prophet*. Elijah did not rise from the Dead : But this Prophecy was fulfilled by the coming of John the Baptist, in the Spirit of Elias. The Resurrection here spoken of may be of the same Nature.

This Resurrection is styled V. 5. ‘ The first Resur-
‘ rection. And it is added V. 6. ‘ Blessed and Holy is he
‘ that

‘ that hath Part in the first Resurrection : On such the second Death hath no Power, but they shall be Priests of GOD and of CHRIST, and shall Reign with him a Thousand Years.’ But V. 5. ‘ The rest of the Dead lived not till the Thousand Years were finished.’

This Resurrection is peculiar to them that are *Holy*; and because *Holy*, therefore *Blessed*. This Holiness and Blessedness of them that shall live in the Millennium State, is called a Resurrection, both to express their Resemblance to them that died in the LORD, and because they are themselves *risen with CHRIST*. There is a two-fold Death : Being *Dead in Trespasses and Sins*, which is the first Death ; and eternal Misery, which is ‘ the second Death.’ There is also a two-fold Life : A spiritual Life, by which CHRIST liveth in us by his quickening Spirit ; and eternal Life in Glory. They that partake of Spiritual Life (as all the Godly and especially they of the Millennium do) have hereby ‘ Part in the first Resurrection, and on such the second Death hath no Power.

With Respect to the Space of Time here mentioned, a Thousand Years, it is generally understood literally ; agreeable (64) to antient Traditions, both before and since the coming of our Lord. Yet possibly it may be a definite Time for an indefinite, meaning a very long Time. If we explain the Phrase in the same Manner as the other Periods of Time in this Book are commonly explained, reckoning (65) a Day for a Year, it will be a long Space indeed. Thus understood, a Thousand Years

will

will amount to Three Hundred and Sixty Thousand. This enlarged Prospect opens an ample Field for Grace and Peace to triumph over Sin and Misery in this World. The Six Thousand Years in which the Rulers of the Darkness of this World prevail, will then be but the Infancy of the World; and a sufficient Space will remain for the Triumph of the Redeemer, *seeing of the Travel of his Soul*, and being *satisfied* with the Success of his Labours even in this Life. But these are Things as yet concealed from our Sight.

6. V. 7. ‘ When the Thousand Years are expired,
‘ Satan shall be loosed out of his Prison, and shall go out
‘ to deceive the Nations, which are in the four Quarters
‘ of the Earth, Gog and Magog, to gather them together
‘ to Battle: The Number of whom is as the Sand of the
‘ Sea.’

Satan had been used to *deceive the Nations*. He began with our first Parents, and has practised the like Deceit with too much Success on their Descendants; by persuading them their Cause is good, when it is bad; and that the issue shall be successful, when it ends in Misery.

With Respect to the Battle here spoken of, it is probably of the same Nature as the others before described. Though the Beast and False Prophet are now no more, others under the same Leader (Satan) stand up in the same Cause; the Cause of Idolatry, Persecution, Formality, and Sin in general; against pure Spiritual Worship, Charity, and the Spirit and Power of true Religion.

Notwithstanding

Notwithstanding the long Reign of Grace and Truth, as soon as Satan is permitted to have Access to the Spirits of Men, his Servants become numerous as *the Sand of the Sea*. Among the Leaders are mentioned *Gog and Magog*. These are spoken of by Ezekiel, Ch. 38th and 39th. As the Enemies of Israel, that *shall come out of the North against the Land*, and meet with a great Destruction. This is there said to be an Event in the latter Days, and may therefore be the same Persons here mentioned, and the Event the same. Though possibly these Appellations may be used like those of *Egypt* and *Babylon* as mystick Names: And the last Enemies of the Christian Church are called (66) Gog and Magog because these were the last Enemies of the Jewish Nation.

The issue of this formidable Attack is described V. 9.
' They went up on the Breadth of the Earth' (the Enemies of Godliness gathering from all Quarters and covering the Earth by the March of their Armies) ' and compassed the Camp of the Saints about and the beloved City, and Fire came down out of Heaven from GOD ' and devoured them.'

The Comparison of the Church of CHRIST to a City still continues, a City beloved of GOD. They are as an Army marched out of the City, and encamped under the Walls. But the Enemies are so numerous as to surround both City and Camp. The LORD however takes the Matter into his own Hands, and (67) by Fire from Heaven puts a final Period to all such Attempts.

Thus ends the last Attack on the Kingdom of CHRIST. And V. 10. ‘The Devil that deceived them was cast into the Lake of Fire and Brimstone, where the Beast and the False Prophet are, and shall be tormented Day and Night for ever and ever.’

All the Enemies are cast into the *Lake of Fire and Brimstone*; which implies a total End put to them as Enemies of Godliness, so as to tempt no more. Of Satan it is added that ‘he shall be tormented for ever Day and Night;’ which plainly signifies eternal Punishment: called V. 14. ‘The second Death.’ He was the first Transgressor, and is the first consigned over to that Punishment prepared for the *Devil and his Angels*.

But though the *Beast* and *False Prophet* are cast into the *Lake of Fire*, it is not said of them that they are tormented *Day and Night*. These are the Names of political Characters, and as such cannot be the Subjects of Punishment, any otherwise than by putting an End to these Characters. Considered as Individuals, composing this Character, they will be raised and judged with other Men; and an Account of this immediately follows.

7. V. 11. ‘And I saw a great white Throne and him that sat on it, from whose Face the Earth and the Heaven fled away, and there was found no Place for them.’

I know no Passage that excells this in the true Sublime and Beautiful. (78) a great Critick justly admired that Passage

Passage as very great, Gen. I. 3. ‘ Let there be Light and there was Light.’ But is there not something equally (at least, if not more) Sublime in saying that on the appearing of CHRIST the Judge, *the Earth and the Heaven fled away*, as too mean or too much defiled by the Sins of Men to stand in his Sight.

This Dissolution is foretold by other inspired Writers. 2d. Pet. III. 10. *But the Day of the LORD will come as a Thief in the Night, in the which the Heavens shall pass away with a great Noise, and the Elements shall melt with fervent Heat; the Earth also, and the Works that are therein shall be burnt up.* Happy for us if the Expectation of this great Event weans us from the Love of the World as a Thing incapable of satisfying the Desires of the Soul. This is what the same Apostle adds: *Seeing that all these Things shall be dissolved, what Manner of Persons ought ye to be in all Holy Conversation and Godliness; looking for and hastening unto the coming of the Day of GOD.*

8. This Wreck of Matter and Crush of World is followed by the general Resurrection V. 13. ‘ The Sea gave up the Dead which were in it; and Death and Hell delivered up the Dead which were in them.’

Preparatory to the last Judgment, Death gives up its Prisoners, whether retained in Hell, that is, the Grave, or in the Sea. Though perhaps here as in other Places, by Hell (*adns*) may be meant the Place of departed Spirits:

rits : And then this will express (69) the Re-union of the Soul and Body.

When thus the Dead are raised, they come forth to Judgment : V. 12. ‘ I saw the Dead, small and great, stand before GOD ; and the Books were opened : And another Book was opened, which is the Book of Life : And the Dead were judged out of those Things which were written in the Books, according to their Works.’

What are the Books here spoken of ? First the Statute-Book of the Divine Law which declares the *Wages of Sin to be Death*. The next is the Book of the Gospel, in which it is written, *he that Believeth and is Baptised shall be saved*. These Books contain the *Rule* of the Proceedings in that great Day. And with Regard to Facts, there is the Book of *Conscience*, and the Book of the *Divine Remembrance*. By Means of these there is *nothing hid which shall not be made manifest*.

It is observable that neither here nor in Mat. XXV. where our Lord describes the Proceedings of the great Day, any mention is made of an Enquiry previous to the Separation of the good and bad. *Before him shall be gathered all Nations, and (it immediately follows) he shall separate them one from another, as a Shepherd divideth the Sheep from the Goats.*

In Fact they were separated, with Respect to their different States of Guilt or Acceptance, long before they came to

to that Place ; and the Separation before the Judgment Seat is expressive of that other. As *all have sinned* ; while Men continue in this State they are under Condemnation, and destitute of Holiness. But when any one is converted, by repenting and believing the Gospel, he *passeth from Death unto Life*. His Sins are forgiven and shall be remembered no more. There is *no Condemnation to them that are in CHRIST JESUS*. *But he that believeth not is Condemned already, because he took not that only Way which GOD hath appointed for Salvation, by believing in the only begotten Son of GOD*. But it is said they were judged according to their Works. True ; the Impenitent and Unbelieving are Condemned for their sinful Works, being never blotted out. And through want of Faith and Love, they have done no Works properly speaking *Good* ; for *whatsoever is not of Faith is Sin*. The Godly also are judged and rewarded according to their good Works. *Whatsoever a Man Soweth, that shall he also Reap* : And that not only according to the *Quality*, but also according to the *Quantity* of the Seed sown. Not only he that *Soweth to the Flesh shall of the Flesh reap Corruption, and he that Soweth to the Spirit shall Reap everlasting Life* : But also he that *Soweth sparingly shall Reap sparingly, and he that Soweth plenteously shall Reap plenteously*.

9. The Account of the Proceedings of the great Day of Judgment is (70) closed with these Words V. 15.
‘ Whosoever was not found written in the Book of Life
‘ was cast into the Lake of Fire.’

The Book of Life contains the Names of all them that by repenting and believing the Gospel became Partakers of Gospel Salvation. They are justified freely by Grace, by which they gain a Title to Eternal Life; and by Holiness in Heart and Life they are made *meet to be Partakers of the Inheritance of the Saints in Life*. Others having rejected GOD's Word, refused to turn from their evil Ways, and being unrenewed in the Spirit of their Mind—In a Word, having continued under the Government of Satan, *who ruleth in the Children of Disobedience*, are of Course joined with him in Punishment. Of these some are specified in Ch. XXI. V. 8. XXII. V. 15.
‘The Fearful and Unbelieving, and the Abominable and
‘Murderers, and Whoremongers, and Sorcerers, and
‘Idolaters, and all Lyars shall have their Part in the
‘Lake which burneth with Fire and Brimstone: Which
‘is the second Death. For without are Dogs, and Sor-
‘cerers, and Whoremongers, and Murderers, and Ido-
‘late:s, and whosoever loveth and maketh a Lye.’ At the Head of this black Catalogue are placed the *Fearful and Unbelieving*: Because it is Faith alone that looking to GOD's Word fills the Soul with that Holy Fear of GOD, which overcometh that *Fear of Man* which bringeth a Snare to entrap the Soul. Faith only purifies the Heart, worketh by Love, overcometh the World, is the Shield of the Soul whereby are quenched all the fiery Darts of the Wicked. Where this is wanting, Man is as *without GOD in the World*: And being left to himself he becomes an easy Prey to Satan, follows the corrupt Desires of his own Heart, and for want of a proper Principle is carried headlong

long into Sin and Misery. For where Sin prevails without Repentance, Misery must follow of Course: V. 27.
 ‘ There shall in no wise enter into it’ (the new Jerusalem)
 ‘ any Thing that defileth.’ GOD’s Presence and Favour constitute Heaven; but he is of purer Eyes than to behold Iniquity.

The SEVENTH CHAPTER.

Of the Happiness of Heaven, represented by a New Heaven and a New Earth, and the Glories of a splendid City the New Jerusalem. Ch. XXI. XXII.

THE Fall of the Earthly Enemies of the Gospel, and the Restraint of Satan’s Power prepared the Way for the peaceful Millenium-State. This Happiness was interrupted by the loosening of that restless Enemy. But he being permitted to deceive Mankind no more; after the general Resurrection, the last Judgment, and the Punishment of the Ungodly, we have in the two last Chapters of this Book an Account of the happy Portion of the Godly in Heaven.

Ch. XXI. V. 1. ‘ I saw a New Heaven and a New Earth,

‘ Earth : For the First Heaven and the First Earth were
‘ passed away ; and there was no more Sea. And I John
‘ saw the Holy City, new Jerusalem, coming down from
‘ GOD out of Heaven, prepared as a Bride adorned for
‘ her Husband.’

All that is beautiful and admired in Creation is employed to furnish a Description of the Glories of Heaven. The Redeemed of the LORD are dear unto him as a *Bride* to her Husband, adorned with every Thing that can heighten her Beauty. The Earth furnishes us at present with Conveniences and Delights ; but to convey an Idea of future Happiness, it must be a *New Earth*. The visible Heavens how bright and glorious soever, are unfit to bear a Share in this Scene, unless they also are *New*. *The first Heaven and Earth passed away* at the Brightness of the LORD’s Appearance, with every Thing in them that is mean and defective. The New Heaven and Earth had *no Sea*, nothing Stormy and Tumultuous ; but every Part was steady and unmoveable, and suited to its now glorified Inhabitants. And these are so numerous that the Whole New World may be called a *City*, the *Holy City, New Jerusalem, coming down from Heaven*. The Inhabitants themselves are the Workmanship of GOD, *Created anew in CHRIST JESUS, in perfect Righteousness and true Holiness*. And all their Enjoyments are the Gift of GOD, administering Joy without Allay, without Satiety, without End. For V. 5. ‘ He that sat upon the Throne said, behold, I make all Things new ;’ divested of all their present Imperfections.

As

As in this new World of Bliss all is the Gift and Workmanship of GOD; so his Favour and Beatifick Presence is the direct Source of all the Blessedness enjoyed.

V. 3. ‘I heard a great Voice out of Heaven, saying, ‘ behold the Tabernacle of GOD is with Men, and he will dwell with them, and they shall be his People, and ‘ GOD himself shall be with them, and be their GOD.’

The Support and Safety of the Israelites in the Wilderness was owing to the Divine Presence, manifested by a visible Glory in the Tabernacle. But their Happiness was imperfect, because their Sins *separated between them and GOD.* But in Heaven Sin is no more, therefore the Divine Presence has its full Effect. When the Redeemer became Incarnate, and *dwelt with Men* on the Earth, as many as *received him* became the *Sons of GOD.* But *even his People*, while they remain in these Houscs of Clay, whose Foundation is in the Dust, groan and are burthened by Reason of the remains of indwelling Sin: But this Cloud will be removed in Heaven, and by its Removal they will have clear Views of the Sun of Righteousness. For GOD is to the happy Inhabitants the Source of Light and Life and Joy, as the Sun is to this present Earth. V. 23. ‘The City had no Need of the Sun, neither of the Moon to shine in it; for the Glory of GOD did lighten it, and the Lamb is the Light thereof.’ In a Word, V. 7. ‘He that overcometh shall inherit all Things,’ he shall enjoy every Thing needful to compleat his Happiness, and that by the surest and most honourable Title of *Inheritance;* For the Almighty

mighty faith (and more cannot be conceived than the Words express) ‘ I will be his GOD, and he shall be ‘ my Son.’

3. From this nearness to GOD and Enjoyment of his Favour and Presence, arises a compleat Deliverance from all Evil. V. 4. ‘ GOD shall wipe away all Tears from ‘ their Eyes; and there shall be no more Death, neither ‘ Sorrow, nor Crying, neither shall there be any more ‘ Pain: For the former Things are passed away’

There shall be no more Death, that last Enemy is now destroyed: For in Ch. XX. V. 14. we read that ‘ Death and Hell’ (Hades) ‘ were cast into the Lake of ‘ Fire.’ And with Death all his mournful Train are destroyed also. In Heaven we shall Sin no more; therefore we shall Sorrow no more. GOD himself *will wipe away* those *Tears from the Eyes* of his dear Children, which in this World they shed plentifully. Our own Sins, the Sins of others, the Death of Friends, Pain, Poverty, ill-usage, and all the *former Things*, that make this World a Vale of Tears, are *passed away* to return no more. ‘ And Ch. XXII. V. 3. There shall be no more Curse: But ‘ the Throne of GOD and the Lamb shall be in it; and ‘ his Servants shall serve him. And they shall see his ‘ Face; and his Name shall be in their Foreheads. And ‘ there shall be no Night there, and they need no Candle ‘ nor Light of the Sun; for the LORD GOD giveth ‘ them Light: And they shall Reign for ever and ever.’

What

What an immense Difference is there between this and the future World! Here the Earth is cursed for Man's Transgression, there is *no more Curse*. Here we are at a Distance from GOD, and the greatest Glory of this Earth is that it is *his Footstool*; there is *the Throne of GOD and the Lamb*. Here indeed *his Servants serve him*, but alas! in how imperfect a Manner! They desire indeed to do *his Will in Earth as it is done in Heaven*; but they find that it is not so done. Here Faith itself, the Eye of the Soul, is dim; they *see* but *in a Glass darkly*; there 'they shall see his Face' in unvailed Glory, for 'his Name shall be in their Foreheads.' The Divine Image impressed on them will enable them to see and know and enjoy the Divine Perfections. They will now see GOD *Face to Face*, and *know him even as they are known*. Here a great Portion of Time is spent in the Darkness of the *Night*; the Night of Ignorance and Error, the Night of Doubts and Fears; but 'no Night will be there.' We shall consequently need no Light of a Candle, nor of this Sun itself. The dim Lamp of Reason will be useless there, obscured by the Meridian Brightness of intuitive Knowledge. Even the Holy Scriptures themselves will there be wanted no more, 'for the LORD giveth them 'Light' in a Way more copious and delightful.'

4. Thus blessed with the Presence and Favour of GOD, and preserved from all Evil (71) 'his Servants serve him,' and this Service is their Delight. Being perfectly Holy, and enjoying near Views of the Divine Perfections, they cannot but *Love the LORD with*

all

all their Heart and Mind and Soul and Strength. For this glorious GOD is their GOD, their Portion for ever. His Wisdom and Power provide unceasing Streams of Happiness, and his Goodness communicates as plenteously as their glorified Souls and Bodies are capable of receiving.

V. 6. ‘And he said unto me, it is done,’ every Thing necessary to compleat the Felicity of my People is done and secured. ‘I am Alpha and Omega, the Beginning and the End;’ abundantly sufficient to make my People happy. And out of this fullness shall they all receive, ‘I will give unto him that is Athirst, of the Fountain of the Water of Life freely. He that overcometh shall Inherit all Things.’ With GOD is the Wall of Life. He giveth Grace and Glory. Grace is the Seed of Glory. By Virtue of this incorruptible Seed, sown in their Hearts on Earth, they serve him imperfectly; and this Service, though imperfect, yields them in the Exercises of Prayer and Praise the sweetest Tastes of Consolation they experience on Earth. *One Day in his Courts*, employed in devout Exercises of Faith and Love, is better than a Thousand elsewhere. But when the Soul is perfected in Love, and the Body itself become Spiritual, Glorious, and Immortal, is a suitable Companion for the Spirit made perfect, what compleat Delight must arise from the lively Exercise of Love and Gratitude! while unceasing Streams of Happiness form the inexhaustible Source of the Divine Goodness, and as unceasing Streams flow back in Love and Gratitude, Adoration and Praise!

In our present imperfect State we stand in Need of External

ternal Helps to Devotion ; but of the New Jerusalem it is said, Ch. XXI. V. 22. ‘ I saw no Temple therein : For ‘ the LORD GOD Almighty and the Lamb are the ‘ Temple’ of it. To him directly are paid Praise and Adoration without any external Forms. These are now Helps to our InfirmitieS, but there such InfirmitieS are no more. ‘ GOD and the Lamb’ (the Father and the Son) are all in all ; the Temple and the Sun of Heaven. ‘ And ‘ the Nations of them that are saved shall walk in the ‘ Light of it.’ Out of every Nation some are admitted, ‘ and the Kings of the Earth do bring their Glory and ‘ Honour into it :’ Kings are glad to become the Subjects of that Kingdom.

5. The Glories of the Heavenly State are illustrated by every Thing that contributes to the Strength and Splendour of a *City*. V. 9. ‘ There came unto me one of ‘ the Seven Angels, which had the Seven Vials full of ‘ the Seven last Plagues, and talked with me, saying, ‘ come hither, I will shew thee the Bride, the Lamb’s ‘ Wife.’ *Thy Maker is thy Husband* said Isaiah, Ch. LIV. V. 5. to the Jewish Church ; and GOD’s Love to his People in Glory is expressed by the same endearing Relation. V. 10. ‘ And he carried me away in the Spirit ‘ to a great and high Mountain, and shewed me that ‘ great City, the Holy Jerusalem, descending out of ‘ Heaven from GOD.’ GOD hath different Employments for his Angels. The same that was employed as a Minister of Wrath in punishing the corrupt City, representing the Apostate Church, is now sent to display the

Glories of a City representing the pure, and now triumphant Church. V. 11. It had ‘the Glory of GOD’ (the Inhabitants being conformed to his Image): ‘and her Light was like unto a Stone most precious, even like a Jasper Stone, clear as Crystal;’ for perfect Purity is in Heaven. V. 12. ‘And had a Wall great and high,’ to denote its perfect Security from the Approach of Enemies; ‘and had (72) twelve Gates, and at the Gates twelve Angels, and Names written thereon, which are the Names of the Twelve Tribes of the Children of Israel.’ These were God’s Church of old, and the Names of them that constituted it during that Infant-State are used to express it in a more advanced State of Grace, and even in Glory. ‘On the East three Gates, on the North three Gates, on the South three Gates, and on the West three Gates:’ To signify that Heaven is open to Believers from all Quarters, and perhaps intimating the Order in which the different Parts of the World embraced the Gospel. V. 14. ‘And the Wall of the City had twelve Foundations, and in them the Names of the Twelve Apostles of the Lamb.’ Their Preaching laid the Foundation of the Church, but JESUS CHRIST is himself the chief Corner Stone. V. 15. ‘And he that talked with me had a Golden Reed to measure the City, and the Gates thereof, and the Walls thereof. And the City lieth Four square, and the Length is as large as the Breadth; and he measured the City with a Reed, Twelve Thousand Furlongs: The Length and the Breadth, and the Height of it are equal.’ In the Church Triumphant in Heaven all Things are equally pure and perfect; an absolute

solute Uniformity there prevails, a Thing wanted and wished for on Earth, but not to be expected till we are pure and perfect ourselves.

V. 17. ‘And he measured the Wall thereof, an hundred and forty and four Cubits, according to the Measure of a Man that is of the Angel. And the Building of the Wall of it was of Jasper; and the City was pure Gold, like unto clear Glass. And the Foundations of the Wall of the City were garnished with all Manner of precious Stones. The first Foundation was Jasper; the second Sapphire; the third, a Chalcedony; the fourth, an Emerald; the fifth, Sardonyx; the sixth, Sardius; the seventh, Chrysolite; the eighth, Beryl; the ninth, a Topaz; the tenth, a Chrysoprasus; the eleventh, a Jacinth; the twelfth, an Amethyst. And the twelve Gates were twelve Pearls; every several Gate was of one Pearl: And the Street of the City was pure Gold, as it were transparent Glas.’

All that is rich, beautiful, and admired in the Earth, and even in the Sea, are here collected to give us some faint Idea of the Glories of the invisible World. The Materials as well as the Height of the Wall are such as imply Security and Duration. The Hand that gave will continue the Happiness of Heaven. The Buildings of the City (or the very Streets) were of *pure Gold*. What is most esteemed here is less than what is least valued in Heaven. The Gold was in brightness *like clear Glass*; but no such brittle Material composed any Part of that

everlasting City. The Foundations were garnished with precious Stones of all Sorts. These convey to us the clearest Notion of Splendor and Incorruptibility. These neither *Moth nor Rust can corrupt*, and there are no Thieves to break through and steal.

Indeed this important Circumstance, *Eternal Duration*, is implied in the whole Description; and is one of the most essential Glories of Heaven. It is not only implied, but clearly expressed. Ch. XXII. V. 5. ‘They shall reign for ever and ever;’ and that without any Change or Abatement of Glory. For then that Degree takes Place never to be revoked. V. 11. ‘He that is unjust (unpardoned and not entitled to Life Eternal) let him be unjust still,’ for as there is no Repentance, so there is no Forgiveness after Death. ‘And he which is filthy (unrenewed in the Spirit of his Mind) let him be filthy still.’ And on the other Hand, ‘He that is Righteous, let him be Righteous still;’ he is for ever removed out of the Reach of Temptation and Danger of Sinning. ‘And he that is Holy let him be Holy still.’ For the Seed by which he is begotten again is *incorruptible*; he hath received a *Crown of Glory that fadeth not away*.

6. The Provision which GOD hath made for the Happiness of his People in Heaven is farther illustrated by two very expressive Images; the *Water of Life*, and the *Tree of Life*.

Ch. XXII. V. 1. ‘And he shewed me a pure River
‘ of

‘ of Water of Life, clear as Crystal, proceeding out of the Throne of GOD and of the Lamb.’

CHRIST saith, *I and the Father are One.* Agreeable to these Words, ‘ GOD and the Lamb’ in this Book are represented as the one Object of Adoration, and the one Source of Happiness. From thence proceeds ‘ the pure River of Water of Life;’ Living and Life-giving Water. As Water to the Thirsty, so is GOD to the Soul; an immediate never failing Spring of Consolation here, and of Happiness hereafter. Of this Water of Life our Lord speaks John IV. V. 14. *Whosoever drinketh of the Water that I shall give him, shall never thirst; but the Water that I shall give him, shall be in him a Well of Water springing up to everlasting Life.* Believers taste of this Water here; with Joy they sometimes draw it out of the Wells of Salvation in the Exercises of Devotion. But they only taste that the *LORD is gracious.* The Redeemer gives them to drink as they have need; and even produces by his Spirit a *Well of Water* in their Hearts. For as in him dwelleth all Fullness, so out of this Fullness do they receive. *Because I live, saith he, ye shall live also.* They have in themselves a Principle of *Spiritual Life*, which by repeated Communications is preserved, and strengthened unto *everlasting Life*. For Glory is Grace in Perfection: And when that which is perfect is come, they are admitted to drink freely of the Water of Life, that flows out of the Throne of GOD in Heaven. In our present State the Stream is shallow, like the Waters in Ezekiel’s Vision Ch. XLVII. But as we advance they grow deeper, even *Waters to swim in, a River that could not be passed over.*

7. In Heaven the Redeemed not only drink of the Water of Life, but they are admitted also to eat of the *Tree of Life*. V. 2. ‘In the midst of the Street of it, ‘and on either Side of the River’ (or in the midst between the Terrace and the River) ‘was there the Tree ‘of Life, which bore twelve Manner of Fruits, and yielded her Fruit every Month; and the Leaves of the Tree ‘were for the healing of the Nations.’

We read of a *Tree of Life* in the Garden of Eden, which seems to have had a Power of making them that should eat of it Immortal. For the Reason given, for sending forth our first Parent from Paradise, is ‘Lest he put forth his Hand, and take also of the Tree of Life, and eat, and live for ever.’ Gen. III. 22. In JESUS CHRIST Paradise is regained, and all its Delights with ample Additions.

There is no Condemnation to them that are in CHRIST JESUS. They that were far off are brought nigh by his Blood. And this nearness implies a Restoration to the Image of GOD by true Holiness, and a Restoration to his Favour by Righteousness, together with all the happy Consequences of this Recovery. Among others they are restored to the free Use of the *Tree of Life*. By its Leaves they are healed of the deadly Wounds of Sin. And its Fruits continually growing in Plenty and Variety, are salutary and pleasant. For its Roots are watered by the River that proceeds out of the Throne of GOD. Blessed therefore, eternally ‘Blessed are they that do GOD’s Commands,’

‘ Commandments,’ (and thereby evidence their Interest in JESUS CHRIST) ‘ that they may have Right to the Tree of Life, and may enter in through the Gates into the City.’ V. 14.

The CONCLUSION.

THE Book concludes with asserting its Divine *Autho-*
rity, the *Importance* of attending to the Things contained in it, and Exhortations to be *diligent in preparing for CHRIST’s Second coming.*

V. 6. ‘ And he’ (the Angel) ‘ said unto me these Things are faithful and true.’ The Prophecies contained in this Book are *true*, and the Promises such as may be depended on, by Reason of him that reveals these Things. For it is not Man that reveals them, but the LORD: with *whom is no Variableness neither Shadow of turning*. ‘ The LORD GOD of the Holy Prophets,’ (he who of old sent his Prophets to foretell those Things which have been fulfilled) ‘ sent his Angel to shew unto his Servants the Things which must shortly be done.’ Accordingly some of the Things revealed came to pass very soon after the Book was written; others followed in due Season, and some are fulfilling at this Time.

And

And that no Doubt might remain either with the Apostle to whom the Words were spoken, or with us that read them, concerning the Knowledge, Power, or Veracity of him that reveals these Things, the Angel adds in the Name of him that sent him, V. 13. ‘ I am Alpha and ‘ and Omega, the Beginning and the End, the First and ‘ the Last.’ *Heaven and Earth therefore may pass away,* but the Word of GOD cannot pass away.

And to inform us still more certainly whose Word this Revelation is, it follows V. 16. ‘ I JESUS have sent ‘ mine Angel to testify unto you these Things in the ‘ Churches; I am the Root and the Offspring of David, ‘ and the bright and Morning Star.’

This is the last Revelation made to the Christian Churches through the Ministry of an Angel, speaking to an Apostle. This Angel is *sent* and authorised by the Lord JESUS, who as GOD is *the Root of David*; tho’ as Man, *his Offspring*; *David’s Son, yet David’s Lord*: A Person too great and too good to deceive or be deceived. He is also the Fountain of Light, and has given us this Word of Prophecy; that by carefully attending to it the *Day-Star* of Divine Illumination may *arise in our Hearts*, and we may thereby be prepared for the bright Day of everlasting Light and Glory.

If such is the Divine Authority of this Book, it is of the utmost *Importance* in what Manner we attend to it. V. 7. ‘ Behold I come quickly, blessed is he that keepeth

‘ eth the Sayings of the Prophecy of this Book.’ And V. 10. ‘ Seal not the Sayings of the Prophecy of this Book : for the Time is at Hand.’

The Apostle did not *Seal* these Sayings ; he hath committed them to Writing for the Instruction of the World. Yet it hath in a Manner been a Sealed Book for many Ages. That the Papists should dislike it is easily accounted for. They may say as Ahab did of Micaiah, *I hate him : for he doth not Prophesy good concerning me but evil.* I. K. XXII. V. 6. But why should Protestants neglect it ? It contains nothing against *them*, unless under the Name of Protestants they retain the Spirit of Popery ; a Spirit of Intolerance and Formality ; Idolatry and Persecution. Rather let us study carefully, and *keep* diligently the Sayings of the Prophecy of this Book, as an inestimable Treasure, and an unanswerable Argument to vindicate our Separation from the Apostate Church of Rome. But let us take heed how we read and understand it ; that we admit no Interpretation through Prejudice but what is supported by Reason and fair Argument, nor reject any that comes thus recommended. ‘ For V. 18. I testify unto every Man that heareth the Words of the Prophecy of this Book, if any Men shall add unto these Things, GOD shall add unto him the Plagues that are written in this Book : And if any Man shall take away from the Words of the Book of this Prophecy, GOD shall take away his Part out of the Book of Life, and out of the Holy City, and from the Things that are written in this Book.’

These

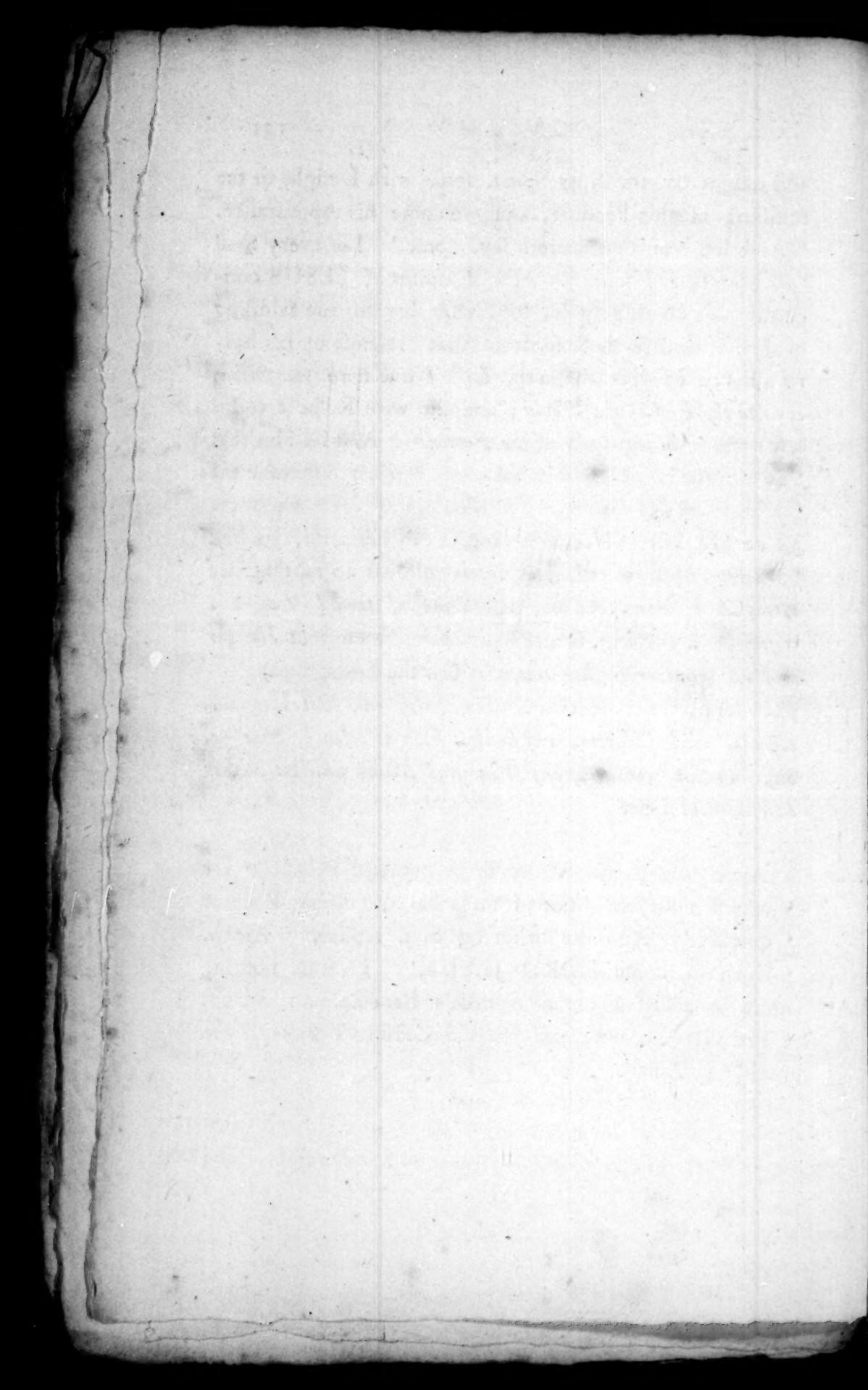
These awfull Declarations seem directly to refer to any wilful corrupting of GOD's Word, by taking from or adding to it. By Consequence also they may be included, who, led by Bigotry or Party Prejudice, either conceal the Truth contained in GOD's Word, or advance, as divinely revealed, what is not contained in it.

These Dangers on both Sides are enough to make us tremble, when we undertake to open the Scriptures. But the Danger is not avoided, indeed it is rather incurred, (73) by Silence. In writing and reading let us place ourselves in the Divine Presence, pray for that *Untion from Above* which teacheth all necessary Truths, watch over our Hearts, and guard against those Prejudices to which our Sect or Station expose us; and GOD will accept us according to what we have. If Malice to the Persons of Men be absent, GOD will pardon speculative Errors; and if any Thing farther is necessary to be known, *he will in his good Time reveal this also.*

The Book ends with a sweet Intercourse by Way of Dialogue between CHRIST and the believing Soul. V. 12. ‘Behold I come quickly, and my Reward is ‘with me, to give every Man according as his Work ‘shall be.’ Though after giving this last Revelation he withdraws from his Church with Respect to his visible Presence; yet he will soon return to judge the World in Righteousness. Awful Truth to the careless and unbelieving! But V. 17. ‘The Spirit and the Bride say, ‘come.’ The pure Church of CHRIST, quickened and

and taught by the Holy Spirit, look with Delight to the fulfilling of this Promise, and welcome his Appearance. ‘ And let him that heareth say, come.’ Let every Soul that heareth and believeth these Promises of JESUS concerning his coming again, look with Joy for the fulfilling of them: Both with Respect to that Presence by his Spirit alluding to which he saith, *Lo! I am with you always even to the End of the World*; and also with Respect to his last coming *in the Glory of the Father*. ‘ And let him that is Athirst come: and whosoever will let him take the Water of Life freely.’ Blessed Jesus! Are then the Waters of Life, Grace here and Glory hereafter, publick Streams; open to all, and freely offered to all that are Athirst! to *every one that will drink of them!* Yes, and therefore a Blessing is pronounced on them *that Hunger and Thirst after Righteousness*. And the Evangelical Prophet long ago proclaimed, *Ho, every one that thirsteth, come ye to the Waters, and he that hath no Money, come ye, buy and eat, yea come buy Wine and Milk, without Money and without Price.*

Again the precious Promise is repeated V. 20. ‘ He which testifyeth these Things saith, surely I come quickly.’ And the believing Soul replies, ‘ Amen. Even so, come LORD JESUS.’ To this nothing more is added but the Apostle’s Benediction: V. 21. ‘ The Grace of our Lord JESUS CHRIST be with you all (74) Amen.’



A N N O T A T I O N S.

(1) *One like unto the Son of Man]* It is not here said *I saw the Son of Man*, that is, JESUS CHRIST, but *one like unto the Son of Man*, that is, an Angel representing him, and speaking in his Name. And thus it was that GOD appeared to Moses in the Burning Bush. From Acts VII. 35. We learn that it was an *Angel* that *appeared unto Moses in the Bush*: For no *Man* hath seen *GOD* at any *Time*. Yet this Angel, appearing and speaking in the Name of GOD, assumes the incommunicable Name of GOD, saying I AM THAT AM. For so should it be rendered not I AM THAT I AM.

(2) ‘*He had in his Right Hand Seven Stars]* For Remarks on this Number *Seven*, see the Note on Ch. XXI. V. 12.

(3) *A few Families of Turks]* The Account here given of the present State of the Seven Churches is chiefly taken from Bp. Newton’s Dissertation on the Prophecies, Vol. III.

(4) *Like a Jasper]* The *Jasper* is a transparent Stone : (5) *a Sardine Stone]* The *Sardine* is tinged with Red: perhaps these two are expressive of the spotless Purity and Blood-shedding of the Lamb of GOD.

N

And

(6) *And there was a Rainbow]* The Rainbow is said to be like unto an *Emerald*; which being green expresses the everlasting Nature of the Covenant of Grace, ever fresh and Green.

(7) *Furniture of the Tabernacle]* The Seven Lamps resembled the Golden Candlesticks in the Temple, and are expressly said to signify the *Seven Spirits of GOD*, V. 5. that is, the various Gifts and Graces of the Holy SPIRIT. *The Sea of Glass* answered to the great Laver. As in this the Priests were to wash before they officiated, so this Sea of Glass may signify the Blood of CHRIST, which applied by Faith becomes a Laver of Regeneration under the Gospel. And therefore Believers are said to have *washed their Robes in the Blood of the Lamb*. Ch. VI. 14. *The Four Beasts* (or living Creatures) resemble the Cherubim and Seraphim. Ezek. I. 10. X. 14. Isa. VI. 2. 3. and therefore may be intended to express CHRIST's Exaltation above all in Heaven. Though from their joining in that Song Ch. V. 8. 9. and saying *thou hast redeemed us unto GOD by thy Blood*; others think them intended to signify the Ministers of the Gospel. The Virtue of his Blood is expressly said Colos. I. 20. to extend to *Things in Heaven* as well as to *Things on Earth*; and therefore the Heavenly Inhabitants may well be supposed to join in the Song of Praise for redeeming Love. The *four and twenty Elders* may express either the Ministers that lead the Congregation in the Work of Praise, or the People at large. The Allusion is to the four and twenty Courses of the Jewish Priests; but under the Gospel we are all
made

made Priests unto GOD, so far as to offer the Sacrifice of Prayer and Praise.

With Respect to the Likeness of the Living Creatures to a Lion, Calf, (or Ox), Man, and an Eagle; this may be intended to express the valuable Qualities of Strength, Labour, Prudence, and Activity; all employed in GOD's Service.

(8) *Containing the Fortunes of his Church]* The opening of the Seven Seals of this Book unfolds the *whole* History of the Christian Church. For though the Six first Seals extend but to a small Space of Time, the Seventh Seal contains the Seven Trumpets. Of which Five only are with Reason supposed to be past, and we are now under the Sixth. And as the Seventh Seal is divided into Seven Trumpets, so the Seventh Trumpet contains the Seven Vials, which reach to the End of the present Dispensation of Things.

(9) ‘*They sung a new Song]* The former Song, Ch. IV. 11. is addressed to GOD, but including the Son who is *One with the Father*; and who Ch. VII. 17. is said to be ‘in the midst of the Throne.’ This *new Song* is addressed to ‘him that sitteth on the Throne and the Lamb.’ a new Form founded on the Incarnation of the second Person.

(10) *The four Living Creatures]* It is possible that these Creatures may represent the Saints departed: If so they

might with strict Propriety join with the Elders in the new Song ascribing Glory to CHRIST, for *he was slain and had redeemed them*. Ch. V. V. 9. Whereas in the Angelick Chorus, V. 11. though they say ‘worthy is ‘the Lamb that was Slain,’ they do not add, ‘Thou hast ‘redeemed us to GOD by thy Blood’ as V. 9.

(11) *Made by some to Vespasian.*] This is the Interpretation of them that suppose this Book to be written before the Destruction of Jerusalem; others apply this Conquest to CHRIST himself by the successful preaching of the Gospel: who is thus described Ch. XIX. 11.

(12) *Censed to have one King.*] See the Authorities for these Facts cited by Bp. Newton in his third Volume on the Prophecies.

(13) *An Hour, a Day, and a Month, and a Year.*] There is something very wonderful in the Time during which these Euphratean Horsemen are commanded to be loosed; for *an Hour, a Day, a Month, and a Year*. In prophetick Language a Year is 360 Years, a Month is 30 Years, a Day is one Year, and an Hour is fifteen Days. So that the Time allotted to the *Turks* to prevail against the Christians is 391 Years and Fifteen Days. Now we learn that the first Conquest they made was in the Year 1281, to which if we add 391 Years it brings us to the Year 1672, when Caminiec was taken from the Poles. Since that Time no City nor Province has been annexed to their Empire in the Space of 112 Years. But though this

this Time seems limited for their *Slaying the third Part of Men* (prevailing against and subduing the Christians) no Time is here mentioned for the continuance of their Empire.

(14) *Seven Thunders uttered their Voices.]* As John was commanded to ‘ Seal up these Things which the Seven Thunders had uttered, and write them not;’ it would be vain to form any Conjectures about them. However this very Prohibition must be intended to intimate something; and possibly it may be this: That there is something more mysterious in the Contests between the ungodly and the godly Christians (which is the Subject of all the Visions in the Little Book) than in the Enmity of open Infidels to the Christian Name.

(15) *THEIR TIME SHALL BE NO LONGER.]* ὅτι χρόνος οὐκ εἶσαι. In which soever of these two Ways the Words be rendered the Result will be the same: Whether it be said that the Turkish Conquests over the Popish Christians shall be no longer, or that the Time of the Destruction of Popery shall not be yet. The Event has been suitable to both these Declarations.

(16) *The Little Book.]* *The Little Book* (which is the Subject of the Fourth Chapter of this Dissertation) differs greatly from the rest of the *Revelation*. The greater sealed Book speaks of the Christian Church in general, this Little Book is concerning the faithful and fallen Part contrasted together. The Visions of the Sealed Book follow

each other in the same Order of Time as the Events signified by them; the Seven Visions of the Little Book are all coincident in Point of Time. They represent the same Transactions in different Views: The three first describing the Condition of the faithful Adherents to GOD's Word; the three last characterising their Persecutors. While the fourth exhibits the Powers of Heaven and Hell as interested in this Conflict on Earth. To which we may add as another Difference—all the Events signified by the Visions in the former Part of the Sealed Book are past, and those of that Part that follows the Little Book are all to come: But the Transactions signified by the Visions of the Little Book are all of them now carrying on.

(17) *'But the Court which is without]* The Temple and Altar were built by GOD's express Command, and the Worship performed therein regulated by the same Authority, in Directions to Moses, Solomon, and Zerubbabel; but the outer Court was added by Herod without any Divine Command. This fitly expresses the difference between those Worshippers that take the Word of GOD for their Rule in Faith, Practice, and Worship; and them that follow Human Inventions in all these. The former GOD *measures* as his own, the others are *left out* as none of his.

(18) *These are compared]* The Witnesses here spoken of seem to be they that in every Age have born their Testimony against the Corruptions of the Church of Rome,
from
1729

from the Time she began to depart from the Simplicity of the Gospel. Two is a small Number, but sufficient to witness a Truth. And that there has been a Succession of such Witnesses from the eighth Century (when the Pope became a Persecutor) to the Time of the Reformation (when their Number increased) is abundantly shewn by Bishop Newton in his excellent Dissertation on the Prophecies, Vol. III.

(19) ‘*The Beast that ascended]* Who this Beast is will appear when we consider the Sixth of these Visions in the Little Book. And agreeable to that Account, the City Rome is pointed out by the Appellation of ‘*the Great City*’ as the principal Scene of these Transactions. V. 8. ‘And ‘their dead Bodies shall lie in the Street of the great City, ‘which spiritually is called Sodom and Egypt, where also ‘our Lord was Crucified.’ *Rome* is called *Sodom*, on Account of its abominable Practices, and *Egypt* because it is the principal Seat of the tyrannical Oppressors of GOD’s People. For which Reason also it is called *Babylon*, Ch. XIV. V. 8. There our Lord is said to have been ‘Crucified’ in the same Sense as the wicked are said Heb. VI. V. 6. *To Crucifie the Son of GOD.* *Jerusalem* is the Place where he was literally Crucified; but that Name is used to express the Church of GOD, the Holy City; and cannot therefore be meant in this Place. The Circumstance mentioned V. 9. ‘They shall not suffer their ‘dead Bodies to be put in Graves’ has been frequently verified, and is Part of the Punishment inflicted on them they call Hereticks to this Day.

(20) *The*

(20) *The Third Vision*] At V. 14th of Ch. XIth we read—‘ The second Wo is past, and behold the third Wo cometh quickly. And the seventh Angel sounded, and there were great Voices in Heaven, saying, the Kingdoms of this World are become the Kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.’

These Words add to the probability of the Remark made on V. 13. that here is intimated a more general and perfect Reformation than we have yet seen, to be followed by that happy Period described more at large in the last Chapters of the Revelation, under the Seventh Trumpet. And this shews the Propriety of mentioning the Seventh Trumpet, and the Peace and Triumph of the Godly attending it in this Place: Because these shall immediately follow the Resurrection and Ascension of the Witnesses, that is, the general spread of the Knowledge and Love of the Truth. But for want of observing this Propriety, and that the Visions that follow are coincident in Point of Time with the two Visions already considered in the XIth Chapter, the mention of the sounding the Seventh Trumpet has greatly puzzled the Commentators. Here, say they, is the End of all Things mentioned: yet the next Chapter mentions Events that must have happened during the Sixth Trumpet; though the sounding of the Seventh Trumpet is mentioned in this Chapter.

It is very certain from the Times annexed to each that the two Visions in Ch. XII. and XIII. of the Woman in the

the Wilderness, and Seven-headed Beast (which we have called the *Third* and the *Sixth* of the Little Book) coincide in Point of Time (or synchronize) with the two Visions already considered in the XIth Chapter. And the Passage at V. 14. 15. of Ch. XIth may be considered as pointing out the Time when all these four Visions, (that is the Events signified by them) shall be compleated and cease. As if it were said when the Forty-two Months for treading down the Holy City ; the Prophesying, Death, Resurrection, and Ascension of the two Witnesses ; the Woman's Flight into the Wilderness, and her Protection there ; the Tyranny of the Seven-headed Beast assisted by his Champion the Two-horned Beast—When all these (which agree in Point of Time) shall be compleated : Then endeth the Sixth Trumpet and Second Wo; then beginneth the Seventh Trumpet and Third Wo. But though it be a Wo to the Enemies of the Truth, it brings a Deliverance to God's faithful People. These are represented by ‘the Four and Twenty Elders, which sat before GOD on their Seats,’ who ‘fell upon their Faces and worshipped G O D, saying, we give thee Thanks, O Lord G O D Almighty, which art, and wast, and art to’ come, because thou hast taken unto thee thy great Power and hast reigned.’ Hitherto ‘the Nations were angry, and’ (now) ‘thy Wrath (against them) ‘is come, and the Time of the Dead that they should be judged ; and that thou shouldst give Reward to thy Servants the Prophets, and to the Saints, and to them that fear thy Name, small and great, and shouldst destroy them that destroy the Earth.’

Which

Which *Judgment* and *Reward* probably does not refer to the last Judgment; but a Judgment in this World on the Antichristian Powers by pouring out the Seven Vials, and a Reward to the Godly by Peace and Safety. To whom among other Mercies here seems to be promised a free Exercise of Religion expressed V. 19. by 'the Temple of GOD opened in Heaven;' and nearer Views of the Goodness and Glory of GOD. For this may be implied in the following Words: 'There was seen in his Temple the Ark of his Testament; and there were Lightnings, and Voices, and Thundrings, and an Earthquake, and great Hail;' all which are Tokens of the Divine Presence; to the Terror of the Wicked, but to the Comfort of GOD's People.

(21) *During the whole Time of her Abode there.]* 'A Time and Times and Half a Time,' that is three Years and a Half are equal to the 'Thousand Two Hundred and Threescore Days' mentioned in V. 6. For a Calculation of this Time see the Close of the Account of the Sixth of these Visions.

(22) *Fill their Hearts]* Act V. 3.

(23) *We may rather look for this Red Dragon]* The Pagan Emperors that persecuted the Primitive Christians, and the Emperors professing Christianity but persecuting all them that attempted to receive the Gospel Truths in after Times, as they acted on the same Principles may be considered as constituting the same Character, *the Red Dragon.*

Dragon. But if the Time should come in which the Emperor shall cease to Persecute, extending the Blessings of Government to all alike; then we may hope this Character is drawing to its End, and the Prophecies concerning him nearly finished.

It is with Pleasure I can add that in the Accounts we have received of late of the present Emperor, we have good Grounds for this Expectation. He seems to be gradually abolishing Superstition by lessening the Number of Monasteries, which have been the chief Nurseries of it; and extending his Protection to his Subjects of all Denominations. As a Proof of the Truth of this Assertion, I shall transcribe two Articles from public Prints of a recent Date.

‘ Accounts from Vienna mention, that the Emperor is continually giving Proofs of his Moderation with Respect to the Differences between the Protestants and Catholicks. Last Month his Imperial Majesty appointed M. Deimed, the Advocate, to be Inspector of Books at Ratisbon. Upon this the Chancellery of Mentz protested, on Account of that Lawyer being a Lutheran. The Emperor immediately returned the Remonstrance, having added the following Words at the Bottom: “ According to the Treaty of Westphalia, every Kind of Religion has an equal Right to the Roman Empire, and it becomes me to see all Treaties preserved intact.”

(Signed)

“ JOSEPH.”

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The Example of the Head of the Empire seems to be copied by some of the chief Princes, even the Ecclesiastical Electors, from whom a tolerant Principle was least expected ; as appears from the following Paragraph :

‘ We have Accounts from Mentz, that after the Example of some other Catholick Countries, an entire Freedom of Religion will be granted there, even already several Protestant Families have been made Citizens.’

We have seen similar Accounts from Treves.

(24) *The different Kingdoms]* Augustus divided the Empire into Ten Provinces. And when the Western Empire expired, it was divided nearly into the same Number of States, and so has continued (with some small Alterations) ever since.

It may here be observed that in the Prophecy of Daniel, as explained by the Angel, Dan. VII. 23, 24. The Fourth Kingdom (that of the Romans) was to be the last of all, and was to be divided into Ten Kingdoms. It was to be the *last* because its Dissolution was immediately to be followed by the Millennium or Christ’s Reign. V. 27.
‘ The Kingdom and Dominion and the greatness of the Kingdom under the whole Heaven shall be given to the People of the Saints of the Most High, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey him.’

These

These different Accounts that the Roman should be the last Dominion, and yet should be broken into Ten Kingdoms, seem to contradict each other; but the Event hath perfectly explained the Difficulty. The Roman Empire still subsists under the Name of the *Holy Roman Empire*, and its Head is crowned *King of the Romans*. Yet the Ten Horns or Kingdoms have sprung up and exist also at the same Time. We also see the *Little Horn* existing among them as described Ch. VII. 25, of whom more will be said in another Place. Thus a Prophecy whose Parts seemed to contradict each other is perfectly explained by the Event.

(25) *Previous to, and about the Time of the Reformation.*] The Protestants may be censured by some, for claiming any Relation to them that in different Countries opposed the Errors of Popery before the Reformation, on Account of the Crimes laid to their Charge. But it should be remembered that we have scarce any Accounts of them but what come from their implacable Enemies; who were glad to load them with Accusations in order to justify their own Cruelty. Even from these it appears that their principal Crime was Opposition to the Tenets and Power of Rome.

(26) *Bow down before them.*] It should be remembered, that by *the Dragon* is meant Satan, the invisible Enemy of CHRIST and his Kingdom; and also, all the visible Powers (the Imperial especially stiled the Red Dragon) that are engaged in the same Work. As the Emperor

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gave

gave his Power, Seat, and Authority to the Beast; so did Satan. His Power as the *Ruler of the Darkness of this World* was chiefly exerted in *Blinding the Eyes of them that believe not, least the Light of the Gospel should shine* into their Hearts. By this he became the God of this *World*. And when he gave his Power and Authority to the Pope, this last became a spiritual Tyrant; forbidding GOD's Word to be read, enforcing Idolatry by severe Penalties, and laying such a Stress on the Forms and Fopperies introduced into Worship, as to draw off Men from the Essentials of Religion. Thus he obtained a double Empire over the Souls and Bodies of Men: An Empire more extensive than that of the Western Empire, reaching beyond the Imperial Dominions, and subjecting the Emperor himself. Thus Satan, fallen from that Power by which during the Prevalency of Pagan Idolatry he kept the World in Subjection, gave his Throne and Authority to the Beast: who then ruled in his Stead, and reduced Mankind to a State of Ignorance and Idolatry, greatly resembling that from which they had been rescued by the Light of the Gospel.

(27) *Two Pictures of the same Person.*] From this Resemblance between the Little Horn in Daniel, and the First Beast in the Revelation, and the Correspondence with both observable in the Character and Conduct of the Roman Pontiffs, a general Opinion has prevailed among the Protestants, that this is the Antichrist spoken of by St. John in his Epistles. [And this probably he is by Way of Eminence; but not exclusively of all others, as will appear

appear from examining the Places in which he is mentioned.

In I. John, II. 18. we read as follows: ‘As ye have heard that Antichrist shall come, even now are there many Antichrists.’ And V. 22. ‘He is Antichrist that denieth the Father and the Son.’ Ch. IV. 3. ‘Every Spirit that confesseth not that Jesus Christ is come in the Flesh is not of God: and this is that Spirit of Anti-christ, whereof you have heard that it should come, and even now already is in the World.’ From hence it is plain that by Antichrist is meant, in the more extensive Sense of the Word, every Spirit of false Doctrine; every Promoter of Opinions contrary to the essential Truths of the Gospel.

But though Antichrist in this larger Sense was then *in the World*; yet it is plainly implied, that a Set of false Teachers and false Doctrines should arise afterwards, which by Way of Eminence should deserve the Appellation of *Antichrist*: *Ye have heard that Antichrist shall come.* This may allude to our LORD’s Words Matt. XXIV. 5. ‘Many shall come in my Name, saying, I am CHRIST, and shall deceive many.’ And Ver. 24. ‘There shall arise false Christs and false Prophets, and shall shew great Signs and Wonders.’

This Prophecy of our Lord is enlarged upon by St. Paul, 2. Thes. II. 3. ‘Let no Man deceive you by any Means’ (the same Caution as our Lord had given Matt.

XXIV. 4.) ‘for that Day (the Day of Judgment) ‘shall not come except there come a falling away first.’ When the Apostle wrote this there were already many Errors taught, and Divisions among the People. The *falling away* therefore which is here foretold must be something more: A general Apostacy, or falling away of the main Body of Professors from the Simplicity of the Gospel: This Apostacy was to be supported by some Person of great Eminence *in the Church*; with Respect to whom it is added: ‘And that Man of Sin be revealed the Son of Perdition; who opposeth and exalteth himself above all that is called GOD or Worshipped; so that he as GOD sitteth in the Temple of GOD, shewing himself that he is GOD.’

Who is meant by this *Man of Sin* can be no Difficulty to them that visit St. Peter’s at Rome, boasted to be above all other Places *the Temple of GOD*; who have seen this *Son of Perdition* exalted on the great Altar, above all that is called GOD, the Images of the Saints and of CHRIST himself; and showing himself to the deluded People *that he is GOD*. All which is not merely a profane Ostentation, and a vain glorious Affectation of State; but is also attended with an actual Claim to that Homage and Reverence which is due only to GOD. To which is joined such Pretensions to the Power of offering a Sacrifice for Sin, of forgiving Sins, despising with and making Laws for the Church, as is the Prerogative of CHRIST, the only High-Priest, King, and Lawgiver of his People.

The Seeds of the Antichristian Spirit were already sown when St. Paul wrote this second Epistle to the Thessalonians; but that eminent *Antichrist*, the Head of the Anti-christian Power, whose coming he foretels, was not then revealed. V. 7. ‘The Mystery of Iniquity doth already work: only he who now letteth, will let, until he be taken out of the Way. And then that wicked one shall be revealed.’

That which then letteth was supposed by Irenæus, who wrote in the second Century to be the Roman Empire. The Event has shewn the Justice of this Explication; for the first Christian Emperor, by removing the Seat of Empire, left Rome as the Cradle of Antichrist. And when the Western Empire was destroyed and broken into several Kingdoms, Antichrist raised his Head in this his *Seat*, to that Degree of Power, in which he fully compleated the Apostle’s Prophecy concerning him.

(28) *The Seat of the Beast.*] ‘Not only in France and Germany, but in many Parts of Italy, several religious Houses have within these last ten or twenty Years been suppressed. In some none are allowed to take the Vows under a certain Age, nor to give up to the Convent more than a certain Part of their Property; others are absolutely forbid to admit any more Novices.’

‘In Bohemia and Hungary as well as in all the Austrian Dominions, the present Emperor seems to be taking very decisive Steps towards a compleat Toleration, and an

‘ almost entire Renuntiation of the Papal Jurisdiction within his Territories.’

‘ In some Places the Inquisition has laid aside almost all its Terrors, and in other Popish Kingdoms the Protestants are said to enjoy a much greater Degree of Security and Ease than they have known for many Years.’

‘ These Circumstances seem to indicate that the odious Spirit of Intolerance is almost every where dying away.’

This Note is extracted from Bp. Porteus’s Sermons.

(29) *The Sword of the Spirit.*] This Interpretation agrees with that Account of the Fall of Antichrist given by St. Paul, 2 Thes. II. 8. *Then shall that wicked one be revealed, whom the Lord shall consume with the Spirit of his Mouth, and shall destroy with the brightness of his coming.*

(30) *To continue forty and two Months.*] The Word is πεντακοσιας to practise, prevail, or prosper. It has been thought to signify the Time of his Prosperity not his Existing. But there is no great Need of this Distinction: for when he ceases to Tyrannize he will be no longer *the Beast*, but a Christian Bishop.

(31) *And this may be the same Time mentioned*] There is some doubt concerning this Passage. It has been generally supposed to mean literally three Years and a Half, and

and has been applied to the Time between the Death of some eminent Witnesses of the Truth, and the rising of others. But it is not probable that so minute Events are the Objects of any Prophecies in this Book, or indeed any Individuals at all. Transactions of a great and durable Nature, and Characters supported by a long Succession of Persons in eminent Stations seem to be the only Objects in View. When therefore in this Exposition, any Individuals are mentioned, whether Emperors, Kings, or Popes; this is rather to ascertain the Time when the Character or Transaction appeared most conspicuous, than to point at any particular Person.

(32) *For the continuing of the Little Horn]* That the *Little Horn* of Daniel is the same Character as the First Beast of St. John, will appear by comparing with the Account in the Revelation, what we read in Daniel. Ch. VII. 8 *I considered the Horns* (the Ten Horns of the Fourth or Roman Empire) *and behold there came up among them a Little Horn*: a Bishop (at first) among the Kings. *And behold in this Horn were Eyes like the Eyes of a Man, and a Mouth speaking great Things*: His Strength consisted in his Sagacity, Cunning, and Address; and was exerted in high sounding Claims and Decretals. V. 21. *The same Horn made War with the Saints, and prevailed against them* V. 24. *He shall be diverse from the First*, founding a spiritual Dominion, as theirs was an earthly Sovereignty. V. 25. *He shall speak Words against the Most High—And shall think to change Times and Laws*; by introducing a Variety of Ceremonies, and *Times of Facts*

Fasts and Festivals contrary to the Simplicity of the Gospel.

The same Account of him is again given Dan. XI. And it is added: V. 37. *Neither shall he regard the God of his Fathers, J E S U S, whom his Predecessors in Office adored; nor the Desire of Women, vilifying Marriage as Impure. But V. 38. In his Estate* (so far as his Authority extends) *shall he honour Mazzim* (God's Protectors or Mediators) *and a God whom his Fathers* (the Primitive Christians) *knew not* (new saints) *shall he honour with Gold and Silver and precious Stones: Dressing up Images in a pompous Manner.* V. 39. *Thus shall he do in the most strong Holds,* (sumptuous Churches built like Castles) *and he shall cause them* (new Deities) *to rule over many, and shall divide the Land for Gain, arising from the blind Devotion of the People.*

(33) *Which is the Time fixed by antient Tradition?* Another Tradition is, that Popery and Mahometism will end together; and this Opinion is founded on some Passages in the Book of Daniel: It is certain they began nearly about the same Time: so that the Almighty (who hath usually visited the Sin of Idolatry in a remarkable Manner) raised up the Scourge at the same Time with the Crime. And it is observable that this Scourge of the Saracens and Turks has fallen chiefly (if not entirely) on that Part of Christendom, which has been inflicted with the idolatrous Worship of Images. And the Reason assigned by the Mahometans for their Severities, has generally been this

Practice

Practice of Image-worship. It is not improbable that when the Rod has done its Work, it will be cast into the Fire; as the Assyrian Rod was of old.

(34) *Two Horned Beast]* This Seventh Vision was the Subject of a Dissertation published a few Years since: The Substance of which, with some Additions, is here re-printed.

(35) *And the Explication given by the Angel]* The Explication given by the Angel in Daniel Ch. VII. V. 24. is the same: *The Ten Horns out of this Kingdom are Ten Kings that shall arise.*

(36) ‘*He spake as a Dragon;*’] By the Dragon in this Book is meant sometimes Satan, as Ch. XX. In other Places, at Ch. XXII. it means the Emperor, whether called Heathen or Christian, as the chief Agent in venting Satan’s Malice against them that adhere to GOD’s Word. Any Prince therefore that upholds Idolatry, and Persecutes them that will not comply with idolatrous Practices, may well be said to speak like a Dragon; with Respect both to Satan and the Emperors.

(37) *Beast before him]* πριν αντου before him, as his Servant; in Obedience to his Command. So we read Luk. IV. 7. If thou wilt fall down before me, as thy Master.

(38) *Fire come down from Heaven.]* How is it possible
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by a Vision or visible Representation, more exactly to describe 1. The Papal Decrees denouncing Destruction by Fire and Faggot, and enforced by Royal Edicts? Or 2. The Papal Excommunications attended with the Custom of throwing down lighted Torches? Or 3. The Eternal Fire to which they pretended to consign the condemned Victims? With Respect to the Custom of Excommunicating by throwing down lighted Torches, it is remarkable that the first Account we have of it was at Rheims, (the Ecclesiastical Capital of France) under the Direction of Lewis the Sixth.

(39) ‘*He deceiveth them]* ‘*He deceiveth,* leads them into all the Errors of rōpish Superstition, and others of a different Sort, by *cunning Craftiness*, as well as by Fears and Terrors. It is remarkable that a Spirit of Intrigue, a refined Kind of Policy, and artful Address, have long been the distinguishing Character of the French Court and People. Even so early as the third Century, as soon as the Franks began to make any Figure among the Nations, *Vopiscus* in his History of the Emperor *Probus*, says of the *Franks* that they betrayed their Leader *Bonitus*; and he adds: ‘It is the Custom of that Nation to deceive and betray them that trust to their Word.’ *Mezerai’s Histoire Abregée.* Tom. I. P. 215.

In after Ages, when the Nation became more polished, their superior Talent of Address, joined to an active intriguing Spirit, shewed itself in a powerful Influence over the political Conduct of the neighbouring Nations. For

almost

almost two Centuries Italy was kept in a continual Ferment by them. Then Germany felt their Influence, in its Head, Members, and Neighbourhood: there being scarce any Emperor or King of Poland chosen without their Interference. The Kingdom of Bohemia was deprived of a Protestant Prince chosen by the People, and the Palatinate ravaged by Fire and Sword. In Holland, as soon as they became an Independent State, France immediately intermeddled; and has all along supported a Faction in Opposition to the Chief Magistrate. Of the Northern Powers one or more have generally been pensioned to curb or harass the others. In Britain the Northern Part was always ready at the Command of France to invade the Southern. Even England has often felt the baleful Influence of this deceiving, seducing, *intriguing* Spirit; under Pretence of a Papal Grant of the Crown, instigating the Subject against the King, or encouraging the sovereign to tyrannize over the People. In Ireland the same Spirit has prevailed still more. Spain, since the Accession of the House of Bourbon, has generally been understood to be ruled by French Politicks, and *seduced* to partake of all their Enterprises.

Nor is this *deceiving*, *intriguing* Influence confined to Christendom. The Sublime Porte has long been understood to be infected by it. For a long Time the Emperor and Hungarians dared not stir till they knew whether France would bring the Turk upon them; and still that Kingdom is thought to move the Wheels of Government at Constantinople.

In *Asia* some Powers are at War, or agree to Peace, according to the Will of the French Ministry. In *Africa* the petty Kings engage in War to procure Slaves ; but in this vile Traffick other European Powers are equally engaged. In *America* French Intrigues have long directed the Ravages of the Indians ; and of late have been the chief Cause of separating the British Colonies from the Parent State. What Truth is in a recent Report, that the Papists there have applied to the Pope for an Apostolical Vicar, Time will discover. But if the old *Covenanting Spirit* against *Popery and Prelacy*, which would not endure Protestant Bishops to reside among them, is so far softened down as to receive a Nunio from the Pope ; this is a strong Proof of the continuing Force of this seducing Spirit, *deceiving the Nations*, and that it is still exerted to the same End, *causing the Earth to Worship the First Beast*.

We now see with how much Propriety these three Characters, the Red Dragon, the First and the Second Beast are joined in this Prophetick Vision. Each of the Three has maintained a Kind of universal Empire in the Christian World ; founded on different Principles, but promoting the same End. The Roman Emperors ruled by *Force* over the *Persons* and *Fortunes* of Men. The Roman Pontiffs ruled by *Superstition* over the *Conscience*. The French Monarchs have maintained an Empire (perhaps little inferior to either of them) by a *deceiving Spirit of Intrigue and artful Address*, over the Minds and Sentiments of Mankind. And all Three have united (as was foretold) in persecuting the pure Church of Christ, devouring

vouring her Children, and supporting an Antichristian Power, as the Object of that Homage and Adoration, which is due only to CHRIST.

In modern Times the Imperial House has owed its Power to Negotiation and Address in a particular Way, which gave Occasion to the following Distich :

*Bella gerant alii, Tu, Felix Austria, Nube ;
Nam, quæ, Mars aliis, dat tibi regna Venus.*

If we meant to express the intriguing Spirit of France, these Lines should be altered thus :

*Bella gerant alii, Tu Vincis, Gallia, linqua ;
Et quæ Mars aliis, dat tibi Mercurius.*

If it be thought incredible that this Peculiarity in the Genius of a People should prevail during so long a Period; this is not so singular, but something like it in another Quality has been remarked by their own Historian Mezerai, Tom. 7, P. 289. He says the most noble (Gentleman-like) of the Franks were called Saliens, from their excellency in Dancing or Leaping: *A Cause de leur Agilité à bien Sauter*; Et le Poete Sidonius marque expresslement que ces François Saliens estoient bien Legers du pied.

(40) *Or enjoy the common Benefits of Society.]* In a former Note we traced the deceiving, seducing, intriguing Spirit of the French Court through different Nations. In

this we shall take a cursory View of the principal Monarchs acting on the Plan described in this Prophecy; that is supporting the Pope, and obliging the Earth to worship him.

The first King of France that professed Christianity was Clovis. This we are told by Mezerai, the French Historiographer, is the same as Lewis. In fact the Name was gradually brought to it. At first the Name (as of Clovis I. in the Year 481) was on the Coins Chlothovechus. In the Time of Clovis II. 639, the Name was spelt Chlodoveus. Lewis I. in the Year 814, wrote his Name HLvdovicus. After him it became Ludovicus, and so has continued ever since.

As the Name was reduced by Degrees to that lasting Form in which the Letters became a Key to unlock the Mystery, so the Character of Clovis and some others in Part only came up to the prophetick Vision. Clovis had some of the Features of the Second Beast, but not all. As soon as he was Baptized (in Consequence of a Vow that he would worship the God of his Wife if he gained the Victory) with Three Thousand of his Franks; he made up in Zeal what he wanted in Knowledge, and fell with Violence on some Christians that differed from him in some Points. He also became very superstitious, professing (or believing) that the Oil wherewith he was anointed, was brought from Heaven by a Dove: The Flower-de-Luce by an Angel; as well as the Oriflame, or sacred Standard. Here we see Persecution and Superstition

stition (two Features of the Two-horned Beast;) but we do not find he had that Attachment to the First Beast, which is the most distinguishing Part of that Character; and compleated by his Successors.

In the Year 755, Pepin, King of France, gave the Pope the Exarchate of Ravenna, and afterwards the Duke-dom of Rome. By this he became *the Little Horn* described by Daniel, and the Seven-headed Beast in this Book, the *Revelation of St. John*.

Charlemayne (who began his Reign in 768) received the Imperial Crown at the Hands of the Pope, and established him in the City of Rome; over which he seems to have had but a titular Sovereignty before. Here was fulfilled that Prophecy Ch. XIII. V. 2. *The Dragon* (for Charlemayne was Emperor as well as King of France) *gave him his Power, and Seat, and great Authority*.

In 814, Ludovicus (or Lewis) I. prostrated himself three Times on the Ground before Pope Stephen IV. at Rheims; and thus gave his Successors, in Name and Kingdom, a Precedent of that Obedience foretold V. 12. *Exercising the Power of the First Beast before him, as his Servant*. These three immediately succeeded one another in the Throne of France.

In the twelfth Century, Ludovicus (or Lewis) the Sixth, usually called the *Gros*, supported the Pope Calixtus II. in his Claim to the Right of Investitures; by

which the Pope's Supremacy over the Clergy in all the States of Europe by Degrees became established. It was under this King, that the Sentence of Excommunication was thundered forth at Rheims by the Pope, with the Ceremony of burning Torches, against the Emperor, for asserting the Rights of the Crown: The King *causing* the Pope's *Fire to come down* on the devoted Emperor, and his Subjects that adhered to him.

His Successor, Lewis VII. was equally obedient to Alexander III. He met him at the Distance of two Leagues from Paris, attended by the chief Lords of his Kingdom; dismounted from his Horse as soon as his Holiness appeared, and having kissed his Foot, walked on holding his Stirrup. In his Time a Canon was made at Tours against the *Waldenses* (the Protestants of those Days) conceived in Terms exactly corresponding to the Prophecy in V. 17. For it was there enjoined, that *no Man should have any Dealings with those People in buying or selling*; and a Curse was denounced against them that transgressed this Law.

In the following Century, in the Reigns of Lewis VIII. and Lewis XIX. this Persecution raged with incredible Fury. A Crusade was proclaimed against this People by the Pope's Command; and these two Lewis's (the first Surnamed the *Lion*, and the other the *Saint*) carried it into Execution with such Savage Rage, that a Million of People are said to have been Slaughtered in France at that Time. So compleatly was that Prophecy of the Two-horned

Horned Beast fulfilled, V. 15. *He caused that as many as would not Worship the Image of the Beast should be killed.*

After this came the Reformation; and Francis I. and his Successors exerted themselves in fulfilling another Part of the Prophecy V. 14. 15. *saying to them that dwelt on their Part of the Earth, that they should make an Image to the Beast that had the Wound, and giving Life to the Image of the Beast.*

This King gave up to Leo X. the *Pragmatick* that provided for the Liberties of the Gallican Church, and settled with him the *Concordat*; by which the Pope obtained the first Fruits in France, as a Plaister to heal his bleeding Wound. He also did Homage to the Pope; and to shew his Zeal, assisted at a Procession where some Protestants were Burnt, with Circumstances of the most shocking Barbarity.

The remaining Part of the Sixteenth Century was chiefly employed in Wars and Massacres in France about Religion. An End was put to these by Henry IV. who being bred a Protestant, turned Papist, and by establishing Popery in France healed the deadly *Wound* of the Seven-headed Beast. However by the Edict of Nantz he tolerated the Reformed Religion. All the Princes that have reigned since him are of the Name of Lewis; and their Conduct has been suitable to the Prophecy under Consideration.

Lewis XIII. in Obedience to the Exhortations of the Pope Gregory XV. made War on his Protestant Subjects, and caused that as many as would not Worship the Image of the Beast should be killed. In a Word his Conduct was such as might be expressed from a King acting under the Guidance of a Cardinal (*Richlieu*) his Prime-Minister.

Lewis XIV. repealed the Edict of Nantz, which he had sworn to maintain, and under the Influence of Principles imbibed by his Education under another Cardinal (*Mazarin*) carried the Character here given of the Second Beast to its greatest height. When his Armies were not employed against his Protestant Neighbours in Holland or Germany, he sent them to harrass his own peaceable Subjects: who flying before their Persecutors, carried their Manufactures into Foreign Countries, to the impoverishing of those from which they were so cruelly driven. He caused all, both small and great, rich and poor, free and bond, to receive a *Mark in their Right Hand, and in their Foreheads*; or if they would not comply, he caused the great to become small, the rich poor, and the free became bond, as many Thousands experienced.

These tyrannical Violences, driving some into Banishment, and others into the Church, left but little to his Successors to do in the same Way. However these severe Edicts are still in Force, and that of Nantz is still revoked. Still none are permitted to enjoy religious and civil Liberty, unless they have the *Mark of the Beast*, by using those superstitious Ceremonies, by the Addition of
which

which the Pope has deformed Christianity; or bear *his Name*, professing themselves *Papists*, or Members of the *Romish Church*; or *have the Number of his Name*, submitting to those superstitious Mysteries, by which his Soldiers are enlisted into his Service.

(41) *Yet all the Commentators from Irenæus]* Perhaps the antient Commentators might be led into this Mistake by this: In their Time the Second Beast had not verified the Things concerning him; It was therefore impossible for *them* to give the right Interpretation. The same was the Case with Respect to the *Red Dragon* mentioned among the contemporary Visions of *the Little Book*. They had seen no persecuting Emperor but the Pagan. The modern Commentators followed the antient in both these. They ascribed to the Heathen Emperors those Passages which speak of Events that did not exist till the Emperor became Christian: for till then the Dragon and First Beast did not exist (and therefore could not act) together. And they ascribed to the *First Beast* what is here said of the *Second*, because in their Time the *Second* did not exist.

What might farther contribute to deceive the Commentators is this: In describing how the *Two-horned Beast* served and supported the *Seven-headed Beast*; this latter is in the twelfth Verse, distinguished by the Name of *the First Beast*. Afterwards in the 14th, 15th, and 17th he is called only *the Beast*: It being impossible to mistake who is meant by this Appellation in those Passages; as the *Second Beast* is all along mentioned at the same Time,

as doing something for or in honour of him. But in the eighteenth Verse mention is made of one Beast only; and who that is must appear from the Whole considered together, to be that *Second Beast*, whose Character St. John was now delineating. Yet as in the former Passages by this Word *the Beast*, the *First* was meant; it was supposed that here he was meant also.

(42) *The Word*] Some say it should be spelt λατερινος, which oversets the whole Design. In like Manner Ludovicus may be rendered λυδοσικος λουδοσικος λυδοικος λουδοικος or λυδοσικοξ: And who shall determine which of these is right, as the Name is Latin?

(43) *The Word LVDQVICVS,*] It may perhaps be thought that the Sum of the numerical Letters, in this Word, was some way or other first known; and then an Attempt made to suit all the rest. But this was not the Case. The Author many Years ago was reading this Vision of the *Two-horned Beast*, and thought it suited the Conduct of the French Kings (particularly Lewis XIV.) in persecuting their Protestant Subjects. He then tried if the Letters in the Name amounted to 666, and was surprised at the Effect. He has since learnt that others had observed this before. But none of them suspected either that *Ludovicus* was the *Two-horned Beast*, or that the eighteenth Verse, or any Thing contained in it, is descriptive of the *Second Beast*; Bishop Cooper indeed applies the Number 666 to the *Second Beast*, but he thinks this Beast is the Pope.

(44) *Believes*

(44) *Believes this World was made by Chance.]* In fact some Men of great Abilities have believed (or pretended to believe) that the World was made, and preserved, and Provision made for the Welfare of its Inhabitants without Divine Providence. *Epicurus* and his Followers maintained this unphilosophical Opinion; and *Lucretius* illustrated it in elegant Verse. In our own Times *Hume* could see no Proof of GOD's goodness, nor *Voltaire* of Almighty Power. But the latter thought him a *weak*, the former a *malignant* Being. Yet all these were Men of shining Abilities. So true is it that *the World in their Wisdom knew not GOD*; neither his Word nor Works have *any Form or Comeliness in their Eyes*. *The natural Man receiveth not the Things of GOD* (even when he hears and sees them) for want of a *Spiritual Discernment*. Both Faith and Infidelity reside in the Heart rather than in the Head. Therefore it is said of the former, *with the Heart Man believeth unto Righteousness*: And of the latter, *their foolish Hearts were darkened*.

(45) *To reconcile these two Verses.]* These are the two Verses here referred to: V. 19. ‘And I saw the Beast’ ‘and the Kings of the Earth, and their Armies gathered’ ‘together to make War with him that sat on the Horse,’ ‘and against his Army.’

20. ‘And the Beast was taken and with him the False Prophet that wrought Miracles before him; with which he deceived them that had the Mark of the Beast, and them that worshipped his Image. These both were cast

‘ cast alive into a Lake of Fire burning with Brimstone.’

(46) *He is a Prophet.*] The Word *Naba* the Root of *Nabia* [a Prophet] signifies in general *to proclaim or declare the Mind of another.* So Aaron is stiled *Moses’s Prophet*, Exod. VII. 1.

(47) *Stiled False Prophets.*] Our Lord saith Matt. XXIV. *There shall rise False Prophets, and shall shew great Signs and Wonders.* It is submitted to the Reader, whether as a Succession of Men pretending (and acknowledged by many) to be the universal Head of the Church, and claiming a Right to dispense with GOD’s Laws, may properly be called *False Christs*; so others exerting themselves in Acts of Tyranny to support a false Religion, may not be in the Number of the *False Prophets* here foretold. If so, then we see a great Propriety in joining the *False Christs* and *False Prophets* together in this Prophecy: As it is the Business of the latter to Support the former; in the same Manner as true Prophets (godly Men engaged in promoting true religious Knowledge, by preaching or otherwise) promote the Kingdom of the true CHRIST. A *False Christ* (or *Antichrist*) is not one that is called by the Name of CHRIST, but one that assumes his Office, by pretending to offer a Sacrifice for Sin and grant Pardons; so as to counteract the Design of his coming into the World, by laying a different Foundation for Acceptance with GOD, and bringing in other Mediators, and Objects of Worship. So a *False Prophet* (or the *False Prophet*) is not one that is called a Prophet; but one that assumes

assumes the Authority ; by publishing Laws for regulating the Faith and Practice of Christians, (which properly belongs to them only that are divinely inspired) ; who by this Means counteracts the Design of real Prophets and godly Preachers.

(48) *Persecution above all others.*] Charles IX. may be thought an Exception, in whose Time happened the *Massacre at Paris*. But he was not the principal Agent in that bloody Work, Besides—that was not simply a Persecution. This strictly speaking is a Battle between a Lion and a Lamb. The Massacre was a treacherous Attack on a Lion lull'd into Security by fair Promises.

(49) *Wading in the Blood of their Subjects*] The Reign of Lewis XIV. or the Great, is extolled as the Age of Literature, when the fine Arts were in the highest Perfection under that munificent Prince. This may be true ; yet it must be owned that the Corruptions of Popery were at their height at the same Time. Not only *Persecution* and *Idolatry* (the two Characteristics of Popery) were triumphant ; and *Human Inventions* excluded the Purity of Divine Worship ; but *Morality* became wretchedly deformed, chiefly by the Writings of the *Jesuits*. By their Doctrines of *Equivocations*, *mental Reservations*, *Probabilities*, and the like ; a Door was opened for all Kind of Wickedness practised without remorse.

(50) *May they both, and the Pope*] From the milder Spirit that has appeared of late in these and some other Popish

Popish Princes, some Men have been led to entertain such Hopes. But this may be partly owing to Lukewarmness, and Indifference about religious Matters. Nothing great can be expected till the Life and Power of Godliness pervade a considerable Number. Without this it may not be in the Power even of an absolute Monarch to establish Religion on its proper Foundation. Till then the bigotted Zeal of the Pharisee, and the unprincipled Enmity of the Sadducee will join in opposing every Attempt to extend to all the Spirit of Love and Forbearance enjoined in the Gospel.

(51) *The Substance of the Gospel*] This preaching of the Gospel is with great Propriety mentioned as connected with the pouring out the Seven Vials. The Effect produced by these is the Destruction of the Antichristian Power, and this Effect is produced by the Gospel preached in Plainness and Truth. The Effusion of Blood attending the Vials, is caused by the *Sword of the Spirit, which is the Word of God*. By this one of the Beast's Heads was wounded at the Reformation; and this probably will compleat his Ruin.

(52) *Without Mixture*] *The undiluted Mixture*, made up of poisonous Drugs mixed with Wine undiluted with Water τὸν κεκραχόντον αἵματον.

(53) *Horse-bridles*] The Vision of the King at the Head of his Army still continues. The Place assaulted is the great City Ch. XI. 8. which Spiritually is called
‘ Sodom

‘Sodom and Egypt.’ Literally it was neither Sodom, Egypt, nor Babylon, but spiritually all three; that corrupt idolatrous Church which persecuted GOD’s People. The Assault was made on that City by the preaching of the everlasting Gospel. They that received the Word became GOD’s People, the Sheaves of his Harvest. They that refused to hear are thrown into the Wine-press of his Wrath. Their Blood when Slaughtered flowed in Streams without the City now taken, and the Streams reached to the Bridles of the conquering Warriors.

(54) *One of the four Living Creatures]* This Circumstance adds to the probability of that Opinion which makes the *Four Creatures* an Order superior to Angels: If the other Opinion is true, that these Creatures represent the Godly (particularly them that are Dead in the Lord) thus delivering the Vials to the Angels will imply that the Judgments are in Consequence of the Prayers of them that have suffered in the Cause of CHRIST. See Ch. VI. V. 9.

(55) *No Intercession therefore]* So we read Exod. XL. V. 34. ‘The Glory of the Lord filled the Tabernacle. And Moses was not able to enter into the Tent of the Congregation, because the Cloud above thereon.’

(56) *Vials are not yet]* Though the Vials themselves are not yet poured out, there being not yet any general Revolt of the Nations under the Popish Yoke; yet if we observe the *Signs of the Times*, consider attentively the

Dispensations of Providence; we shall see Reason to suppose that *Preparations* are making for this great Event throughout the Nations still adhering to the Pope, and in others also. Among these Preparations for the total Dissolution of Papal Power, exerted chiefly in Idolatry and Persecution, we may reckon

1. First the Abolition of the Order of *Jesuits*. These have been with great propriety styled the Pope's *Life-guards*. Their Attachment to him was closer, their Zeal in his Service warmer than that of any other Order. When a Tyrant is deprived of his Life-guards, his Fall may be expected soon.

2. The other Orders of Monks may be reckoned the Pope's *Army*. But many of these we have lately seen disbanded in different Countries; especially in the Emperor's Dominions. The Monks contributed more than any others to diffuse that Darkness of Superstition over the Christian World, which introduced the Worship of Saints and Images, and taught Men to seek Acceptance with GOD by Penances and other Ways of human Intervention, to the Exclusion of the one Mediator, and only Way of Salvation by Faith in him.

3. To the Reduction of these Troops by which Idolatry was supported, we may add the Abolition of the *Inquisition* in several Countries; and the Suspension of its Operations in *Spain*, *Milan*, and *Naples*: Which two last Countries approach the *Seat of the Beast*. This was
the

the great Engine of Persecution; and the Removal of it will probably make Way for a greater Freedom of Enquiry, necessary for diffusing the Knowledge of the Truth as revealed in GOD's Word. This is that Sword from the Use of which we expect those great Effects expressed by pouring out the Vials.

4. To these Preparatives we may add the milder Spirit of Toleration, and more enlarged Sentiments, visible in some Princes whose Predecessors were foremost in promoting the two Characteristicks of Popery, Idolatry, and Persecution. The Emperor in particular seems to have divested his Throne of the fierce Spirit of his Ancestors. In him the Character of the Dragon is scarce visible; and other Potentates have imbibed a Portion of the same Spirit of Toleration. Even the Pope himself is said to be reducing the Number of Monasteries, and giving up those Claims on which his Spiritual Dominion is founded: And as to all temporal Power over Kings the two last Popes have disclaimed it.

5. To these Preparatives in *Popish* Countries for the Fall of the Antichristian Power we may add others among the *Protestants*. Opposition and Violence tend to harden Men in their Opinions, but a Spirit of Gentleness contributes greatly to promote the Force of Truth on the Minds of Men. In this View we may consider the milder Spirit that has of late appeared in Protestants, towards the Papists residing among them, as another Step towards undermining the strong holds of Popery. In England a se-

vere Law has been repealed, and this was immediately followed by some of the principal Papists conforming to the established Church. In Ireland Protestants and Papists are united in Associations to extend their Privileges, and repell Foreign Foes; so far as to have a Protestant and Popish Chaplain officiating to the same Corps. Even to the most rigid Professors in America we are told this same tolerant Spirit is extended; whose Principle it has been to renounce not only Popery, but Prelacy too as the greatest Abominations. The Quakers themselves are said to be infected by the Gaiety of their Catholick Allies: In complaisance to whom we are told by an Eye-witness, that the Congress assisted at a solemn Mass. This was going great Lengths indeed, but not further than the King of Prussia, who has built a Church for his Popish Subjects in his Capital. Some of these Compliances I will not vindicate; and they may all by some be thought to add Strength to Popery rather than to contribute to weaken it. But this Supposition arises from Ignorance of Human Nature and of the Gospel. If Men are not *led* to acknowledge the Truth, they will never be *driven* to it. The Traveller is stripped of his Cloak by the warm Beams of the Sun, not by the rough Wind.

6. To these Preparatives for the Diffusion of Gospel-Light, and the consequent Fall of Popery, may be added the Abolition of *Vassalage* in Hungary, Scotland, and some other Parts. Hereby the Powers of the Human Mind are expanded, and set free to follow the Dictates of Conscience. Perhaps too the Americans, so tender of their

their own Rights, may see the sinful Impropriety of keeping so many of their Fellow-Creatures in Bondage. Perhaps the Inhabitants of South America may free themselves from their Oppressors in Consequence of the Struggles already begun among them; and thus be prepared for that *Knowledge of GOD*, which will one Day *cover the Earth as the Waters cover the Sea.*

7. The last Event I shall take Notice of as preparatory to the Spread of Truth, and Fall of Error in religious Matters, which we here suppose to be indicated by the pouring out of the Seven Vials, is that *general Diffusion of Learning and Science* which continues to increase throughout the Christian World.

The Revival of Learning was a Means of introducing the Reformation; and as the same Cause becomes more general, the Effect will probably be increased also. Indeed abundant Experience shews that no Measure of Learning and Science can change the Hearts of Men. This is the Work of GOD, and effected generally by the Gospel, which is the *Power of GOD unto Salvation*. But though Science cannot make Men godly, nor always bring them even to the Acknowledgement of speculative Truths in religious Matters, yet it often enables Men to discover Errors. Accordingly it is generally believed that the Men of Learning in Popish Countries see the Folly and Absurdity of the Notions received by the Vulgar: But here they often stop. Partly through want of better Teachers, and partly through the unfashionableness of

those Principles which they can discover, they stick fast in sceptical Infidelity, or conceal their Sentiments. But when these Impediments are farther removed, we may hope that their Learning will become a Hand-maid to Religion, and as it has enabled them to see the Absurdity of Error, it may lead them (by the Divine Blessing) to see the excellency of Truth. By this Means Human Learning will be a Means of shaking the Papal Empire over the Minds of Men, and promote that Destruction of Idolatry and Superstition which may be expressed by pouring out the Seven Vials.

But the most direct Means towards hastening the Fall of Antichrist, meaning thereby a Spirit of Idolatry, Superstition, and Persecution; is by cherishing the opposite Spirit of Love, Gentleness, and Forbearance. Without this a Profession of Christianity is vain and hypocritical, whether in Papist or Protestant. For Doctrines do not distinguish the Children of GOD from others; but an holy Life, heavenly Dispositions, and *the Mind that was in CHRIST JESUS*. True godliness may be where many Errors prevail in Speculation; but it cannot subsist without Charity. Where this is wanting the clearest Knowledge of speculative Truths only makes the Person more like Satan; who is the perfect Pattern of Orthodoxy without Charity.

(56) *Vials are not yet]* There is scarce any Passage in this Book that appears to me more obscure than some Part of the Explication given by the Angel Ch. XVII.

V. 8. 10, 11. ‘The Beast that thou sawest was, and is
‘not; and shall ascend out of the bottomless Pit, and go
‘into Perdition: And they that dwell on the Earth shall
‘wonder (whose Names are not written in the Book of
‘Life from the Foundation of the World) when they be-
‘hold the Beast that was, and is not, and yet is.’

The following Interpretation of this Verse, and two
that follow, is submitted to the Judgment of the Reader.
This persecuting Power (the Beast) is of Infernal Origin,
and shall return to the Place from whence he came. ‘He
‘was, is not, and yet is.’ He will Rule for a Season,
then cease to Tyrannize as formerly through a Loss of
Power; but will still exist though less destructive in a State
that may be styled *the Image of the Beast*, Ch. XIII. The
Image of his former Self. The Seven Heads denote not
only Seven Mountains V. 9. to mark the Place where this
Beast is to be found; but the different Forms of Govern-
ment that have and shall succeed one after another in the
City where this tyrannical Power shall have its Seat.

V. 10. ‘And there are Seven Kings’ (or Seven Sorts
of Sovereignty,) ‘Five are fallen’, namely, Kings, Con-
suls, Tribunes, Decemviri, and Dictators; ‘And one is,’
that is, Emperors. ‘And the other’ (perhaps Christian
Emperors) ‘is not yet come; and when he cometh he
‘must continue a short Space:’ The Seat of Empire be-
ing removed by Constantine from Rome. V. 11. ‘And
‘the Beast that was, and is not, the Pope one while rul-
ing in Rome, then driven out of it; one while acknow-
ledging

ledging a Superior (the Emperor) and then renouncing all Allegiance to him, ‘even he is the Eighth,’ allowing the Christian Emperors to be One, whose Power was of that continuance in Rome, and afterwards when recovered very precarious; ‘and’ (but) ‘is one of the Seven’, if you do not count the Christian Emperors as one of the Number; and goeth into Perdition’ as described Ch. XIX.

(57) *The Angels Explication*] There are so many Particulars in the Account here given of the Woman and the Beast exactly suiting Rome, that the Papists themselves acknowledge this to be the Place meant: But they say Imperial Rome is here meant, not Papal Rome. But this Interpretation is totally inconsistent with other Parts of the Description. The Time allotted for the Power of the Beast Forty-two Months, is too long to be applied to Imperial Rome, if meant of Years: for the Western Empire ended about Four Hundred Years after this Prophecy. But if these Months be understood literally, the Time is too short. Besides, with what Propriety can Imperial Rome be said to commit *Fornication with the Kings of the Earth*, to be *Mystery and the Mother of Harlots*? Antient Rome rather received her Idolatry from others, than taught or enforced it on others, so as to be said to corrupt the Nations. Besides—with what Propriety can it be said of Pagan Rome as Ch. XVIII. 2.
‘Babylon is fallen, and is become the Habitation of Devils, and the Hold of every foul Spirit, &c.’ Pagan Rome is indeed *fallen* from her Imperial Power; but, it is presumed, the Romanists will not allow that since it has

been

been the *Habitation of Devils*. Besides, the Idolatry of Imperial Rome was apparent when the Apostle wrote; it is therefore absurd to suppose it here foretold.

(58) *Mystick Babylon*] A *Woman sitting on a Beast* is properly expressive of a City ruling an Empire. And Rome for many Ages ruled as absolutely in Ecclesiastical as once in Civil Affairs. If it be objected, that this Vision (of a Woman sitting on a Beast) makes the Church to rule the Pope, rather than the Pope to rule the Church, as he is described Ch. XIII.; it may be answered, this is not a Beast of Burden, but ~~on his~~ a wild unmanageable Beast. And this seeming Inconsistency is very expressive of the Confusion in these Matters, which, we learn from History, has really been the Case. Regularly the Pope is the Head of the corrupt Church; but, like other Rulers, he is often ruled by his Counsellors. General Councils assert a Power of making Laws, and ruling the Head: And as General Councils are considered as the Representatives of the universal Church; this Exercise of Power is strictly speaking the Woman sitting on the Beast.

The two Women then in Ch. XII. and Ch. XVII. may fairly be considered as representing two Churches. The Woman *clothed with the Sun* is the Picture of the Protestant Church, so far as she acts on Protestant Principles. But if any Protestants become *Persecutors*, they so far resemble the Beast and Babylonish Woman. And if any Papists are persecuted for acting according to their Conscience, their Enemies change Places with them, and cause

cause them, so far, to resemble the Woman driven into the Wilderness. If any hinder Men from *buying and selling* because they have the Mark of the Beast; this is as inconsistent with the Spirit of Christianity, as it is to deprive them of the Benefits of Society, because they have not the *Mark of the Beast*. A persecuting Protestant has the most ugly Feature of Popery.

(59) *Attachment to the Beast and Woman]* That Rome was meant by Babylon has long been a general Opinion, even among the Members of the Romish Church. Lewis XII. during his Contest with Pope Julius II. struck a Medal with this Inscription: *Perdam Babylonis Nomen.* By Babylon he meant the City of Rome. But if he had succeeded in his Wish of totally destroying the City, yet while he continued to practise and encourage Popish Superstitions, instead of destroying he would be a Friend to the Babylon described in this Book; as well as his Predecessors and Successors in the Throne of France.

(60) *Babylon is said to be the Place]* When the Babylonish Woman falls, the other Woman (the true Church of CHRIST) rises to Glory and Splendour. And in the remaining Part of this Chapter we shall see that when CHRIST goes forth Conquering, his Enemies (*the Beast and False Prophet*) are taken alive, and the Remnant are Slain with the Sword that proceeded out of his Mouth. Then Ch. XX. Satan is bound, and the happy Millenium begins. All these Things considered together will teach us that by the Fall of the Babylonish Woman we are not to understand

understand principally (if at all) any Destruction to befall the City of Rome; but an End of the Power and Policy of the Romish Church; by which Men are kept in Ignorance of GOD's Word. And not only this but the Abolition of that Spirit of Idolatry and Persecution and Formality in Religion, for which the Church of Rome is remarkable, in whatsoever Nation and People these are found. In Proportion as these and other evil Dispositions are destroyed, Believers are *renewed in the Spirit of their Minds*, and the Bride of CHRIST is clothed in *Righteousness* and *made ready*. And in Proportion as the Redeemer thus gains himself the Victory, scatters his Enemies, and restrains the Power of Satan, so as for him no longer to be the *Prince of this World*; in the same Measure Mankind increase in Grace, and are prepared for the happy Period of the Millenium. The Babylonish Woman has the Capital of her Empire at Rome, but this Empire extends over all Countries, (Popish or Protestant, but the former especially) so far as Idolatry, Persecution, and lifeless Formality in Religion prevail. In Popish Countries these three Abominations are expressly encouraged; in Protestant Countries they are too prevalent, through the Corruption of Human Nature, in Opposition to professed Principles. We have no open *Idolatry* among us, but we have that *secret Idolatry* which implies the Love of the Creature more than the Creator, and which is directly opposite to the first Commandment; besides that bigotted Attachment to the external Ceremonies of Religion, founded on Human Authority, which leads Men to despise others, who differ from them in these Matters; and which is contrary to the Spirit of the second Commandment.

We

We have no *allowed Persecution* of one another, nor *actual Persecution* of Papists (except the Violence of lawless Mobs) but there is a great Want of Charity among different Sects; and many by their harsh Censures shew that they would persecute if they dared. We have not so much pomp and shew in our Worship as the Papists; but many that appear strict in Externals discover little of the Spirit and Power of Religion, without which external Forms are not only vain, but hypocritical. *A Form of Godliness without the Power* discovers an Inconsistency between our Words and Sentiments: But both these must harmonize before we can be said to have those Robes of Righteousness necessary to make us Guests at the Marriage Supper, qualify us for a Place in the *new Heaven and new Earth wherein dwelleth Righteousness only.*

- (61) *A learned Writer]* *Bishop Hurd's Twelve Sermons at Warburton's Lecture.* Another Ornament of our Church expresses the same amiable Sentiments more fully.
‘ It was long says he, and once almost universally thought,
‘ that Pains and Penalties were necessary to promote the
‘ Glory of GOD, and the Interest of Religion; and that
‘ those who had the Power, had the Right to torment and
‘ punish their Fellow-creatures here for the good of their
‘ Souls, and to secure Salvation hereafter. Hence arose
‘ irreconcileable Hatred and Resentment; and the World
‘ was often filled with Confusion and Bloodshed. But we
‘ now grow wiser; we know that the Fear of GOD, or
‘ true Notions of the Divine Nature, direct us to a dif-
‘ ferent Conduct. We have learned also from Experience,

‘ as

as well as from Reason, the great Injustice and bad Policy of this Measure. We are convinced, that every Man, while he continues a peaceable Subject, hath a Right to follow the Dictates of his own Conscience, in the professing of his Faith, and the worshipping of GOD; that the Attempt of compelling Men to follow the Consciences of others, is as dangerous to public Peace, as destructive of true Religion; and lastly, that the best Means to preserve and promote both, are to withdraw that Attempt; to treat all who differ in Opinion from us, with brotherly Affection and Charity, and to leave them at Liberty to determine for themselves, what they ought to believe as necessary to Salvation; and what they ought to perform in the Worship of GOD, as most acceptable to him.

Our Ancestors at the Revolution acted on this Principle. Among the many excellent Improvements which were made in our Constitution about that Period, the Toleration of Protestant Dissenters was not the least. It banished, as far as it went, Persecution and Oppression, on Account of Religion, from amongst us. It removed a great Blemish which disgraced our religious Establishment, and contributed to encrease its Strength, as well as to improve its Beauty. In a Word, it put a stop to as many Evils, and produced as much good as perhaps the Principles and Spirit of those Times would then allow; and left to those who came after them the Duty and Glory of finishing, at a proper Season, the Work which they began.

‘ That Season, I trust, is now approaching. An Opportunity will, I hope, soon be offered to us, of shewing that we deserve the Character which we have long assumed among Protestants; of placing religious Liberty on its true Foundation; and of giving to all who dissent from our religious Establishment, and are good Subjects to the State, that legal Security to which Reason and the Gospel, and sound Policy, undoubtedly entitle them.’

Bish. Ross's Sermon preached before the House of Lords,
Jan. 30, 1779.

Soon after the preaching of this Sermon an Act passed to give that compleat religious Liberty which is here recommended, and in a Manner foretold. And the Person that brought in the Bill cited this Passage to recommend it.

(63) *Worship GOD only]* This does not forbid Divine Adoration to be paid to the Son, because he is *in the Father and the Father in him*: Yea he saith, *he that hath seen the Son hath seen the Father*: And on this Account all Men are *to honour the Son as they honour the Father*. Even the *Angels of GOD are to Worship him*. And of this Adoration paid by Men and Angels we have Instances in this Book of the Revelation.

Thus we read Ch. V. V. 8. ‘ The Four Creatures and Four and Twenty Elders fell down before the Lamb, having every one of them Harps and Golden Vials full of Odours which are the Prayers of the Saints.

‘ And

‘ And they sung a new Song saying, thou art worthy—
 ‘ for thou wast Slain, and hast redeemed us to GOD by
 ‘ thy Blood.—Worthy is the Lamb that was Slain, to
 ‘ receive Power, and Riches, and Strength, and Honour,
 ‘ and Glory, and Blessing.’ At other Times he is joined
 with the Father as the Object of Worship Ch. VII. 10.
 ‘ Salvation unto our GOD which sitteth upon the Throne,
 ‘ and to the Lamb.’ The Reason of which we learn from
 Ch. III. V. 21. ‘ I am set down with my Father on his
 ‘ Throne.’

(64) *Agreeable to antient Traditions]* Bishop Newton hath collected these Opinions concerning the Millenium, from whence are extracted what follows. It was the Tradition of the House of Elias, who lived two hundred Years before CHRIST, and it might be derived from Elias the Tishbite, that ‘ the World endures six thousand Years; two thousand before the Law, and two thousand under the Law, and two thousand under the Messiah.’

In the Epistle of St. Barnabas (by which we may learn the Judgment of the Primitive Christians) we read thus : ‘ The LORD GOD will finish all Things in the six thousand Years.’ On the Words *he rested the Seventh Day*, he saith, ‘ This signifies, when his Son shall come and shall abolish the Season of the wicked—He shall rest gloriously in that Day.’

Lactantius saith—‘ At the End of six thousand Years all Wickedness shall be abolished, and Justice shall reign for a thousand Years.’

(65) *Reckoning a Day for a Year*] This Form of Speech using Days for Years in the Language of Prophecy is so general, especially in the Prophecy of Daniel, (between whose Stile and that of the Revelation there is a near Affinity) that when that Prophet speaks of a natural Day, he uses a different Form of Speech. Particularly in Ch. VIII. V. 14. The two thousand and three hundred Days is in the Original two thousand and three hundred Evenings and Mornings.

(66) *Called Gog and Magog*] Mr. Mede supposes Gog and Magog to be the Nations of America, because these are thought to be descended from the Scythians, and other Northern Nations called by Ezekiel *Meshech and Tubal*, of whom Gog is said to be the chief Prince. Ezek. XXXVIII. V. 2. One would imagine instead of the *Four Quarters* he had read the *Fourth Quarter of the Earth*. But it may be said if the Four Quarters are gathered, the Fourth must of course. He would probably be more confirmed in this Opinion, if he had lived to see a great Part of America (and many of them doubly reformed) allied with the Popish Powers, against the principal Supporters of the Reformation; the Beast and Dragon doubtless looking on with great Complacency, while they call the *Two-horned Beast* their *great and good Ally*. But the Combination here spoken of is made up of the Enemies of the Gospel from all Parts of the Earth, and will not take Place till after the Millennium: It is therefore too soon to look out for any Symptoms or Preparations for it.

(67) *By*

(67) *By Fire from Heaven*] If. IX. V. 5. Every Battle of the Warrior is with confused Noise, and Garments rolled in Blood, but this shall be with Burning and Fuel of Fire. For unto us a Child is Born, unto us a Son is given, and the Government shall be upon his Shoulder, &c.

Ezek. XXXVIII. V. 22. Speaking of the Ruin of Gog and Magog, the Prophet saith: I will rain upon him and upon his Bands, and upon the many People that are with him, an overflowing Rain, and great Hail-stones, Fire, and Brimstone.

It is left to the Reader to make Reflections on these Scriptures compared with Rev. XX. V. 9.

(68) *A great Critick*] Had Longinus been acquainted with the original Hebrew, he would have seen a grandeur in the Expression which no other Language can imitate. ‘There was Light’ in the Hebrew are the very same Words as ‘Let there be Light:’ So that Creation was an Echo to the Command: *Jehi or Va jehi or.*

(69) *Express the Re-union of the Soul and Body*] In the Vision of the first Resurrection, V. 4. it is said, ‘I saw the Souls of them that were Beheaded for the Witness of Jesus—and they lived and reigned.’ Nothing is there said of the Bodies, nor of the Prisons in which they had been confined: which is an additional Proof that this first Resurrection is Figurative, but the second Literal.

(70) *The great Day of Judgment is]* In the 14th Verse are these Words: ‘And Death and Hell were cast ‘into the Lake of Fire.’ This Passage adds Strength to what we observed on V. 10. that the *Lake of Fire into which the Beast and False Prophet were cast*, signifies an End put to their political Existence. Death and Hell are incapable of *eternal Misery*; this therefore cannot be meant by the *Lake of Fire* in this Place. Yet at the close of the fourteenth Verse are added the Words, ‘This is the ‘Second Death.’ These Words in Connection with the 14th Verse appear to me quite unintelligible; but if made to be the beginning of the 15th Verse, the difficulty is quite removed. The Particle *Ki* will not then signify *and*, but *even or namely*, answering to the Hebrew Particle *vau*. The whole Passage will then stand thus:

V. 14. ‘And Death and Hell were cast into the Lake ‘of Fire.’

V. 15. ‘This is the Second Death; namely, who-‘soever was not found written in the Book of Life, was‘cast into the Lake of Fire.’

(71) *Preserved from all Evil]* This Circumstance that in Heaven GOD’s Servants *serve him*, and that this constitutes a great Part of their Happiness is very important. It is the greatest Encouragement to be *fervent in Spirit*, when we *serve the LORD* here, to reflect that we are hereby preparing ourselves for, and actually beginning the Happiness of Heaven. This also derives an additional

additional Advantage from being compared with the State of the Godly in this Life. Here they are *in the Wilderness*, there in their Father's House. Here they are persecuted by blood-thirsty *Dragons*, but nothing that is abominable can enter there. Here they *Prophesy in Sackcloth*, there they shout Hallelujahs in Glory. Here in public Service they are limited by InfirmitieS; there they are at Liberty to pour out their Hearts before GOD; yea Language itself is no longer necessary to express their Love and Joy.

(72) *Twelve Gates*] Hitherto Seven is the Number that pervades the Book. *The Lamb* is described as *having Seven Horns and Seven Eyes, which are the Seven Spirits of God*; or expressive of his manifold Wisdom and Power. *The Seven Epistles* are sent to *Seven Churches*, signified by *Seven Candlesticks*, and their Pastors by *Seven Stars*. The History of the Church is described under *Seven Seals, Seven Trumpets, and Seven Vials*. The Little Book is announced by *Seven Thunders*, and contains *Seven Visions*: As the whole Book of Revelation naturally divides itself into *Seven Chapters*. So from the Beginning GOD honoured the *Seventh Day*, and made the *Seventh the Sabbath Year*; and after seven Times seven, the Year of Jubilee. Lastly the Whole is compleated in the *Millenium or Seventh Millenary* of the World, a Thousand Years of Grace and Peace triumphant after Six Thousand of Sin and Sorrow. But the Number Seven has Reference to Things in this World only. In the Description of the Heavenly State *Twelve* is the prevailing Number. It was
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the Number of the *Patriarchs* and *Apostles*; and is the Number of the *Gates* and attending *Angels* in the Heavenly City. It is also the Number of the *Foundations* of its Wall, and of the precious *Stones* that beautify it. *Twelve Thousand Furlongs* is the Length and Breadth and Height of the City; and One Hundred Forty and Four Cubits (*Twelve times Twelve*) is the Measure of the Wall.

With Respect to the Number *Seven*, it is highly probable that in some of the Subjects to which it is applied, it may be considered as a definite Number for an indefinite. Thus for Instance, if any one should relate the History of the Church after Constantine, he might say that Europe was overflowed by a Variety of Enemies one after another, the Goths, Vandals, and after them the Saracens and Turks. But how flat would this be, compared with the Style of this Prophecy! Here Seven Trumpets sounded by Seven Angels, call as many Invaders, all differently characterised. Whether the meaning is that these Invaders were exactly *Seven*, or only that they were *several* (perhaps more or less than *Seven*) is a Point not very clear. However the Number *Seven* prevails not only in the Book of *Revelation*, but in the Book of *Nature* also. The Heavens are furnished with Seven *Luminous Bodies*; and the Earth enriched with Seven *Metals* corresponding to them, and bearing the same Names. *Light*, the great Object of the *Eye*, consists of Rays of Seven different Colours; and in the *Musical Sounds*, the Delight of the Ear, are Seven Notes: between which and the Seven Colours of Light, when thrown by the Prism on a perpendicular Surface,

Surface, Naturalists have discovered a Correspondence and Proportion truely wonderful. The Lines of Separation between the Colours mark the precise Points where a Musical String must terminate to sound the Seven Notes. Nicholson's Introduction, Vol. 2, P. 267.

Modern Discoveries have made some Alteration with Respect to the Heavenly and Earthly Bodies; yet the Number *Seven* still prevails. From the Planets they have excluded the Sun and Moon, but in their Place substituted the Earth and *Georgium Sidus*. And among the Metals *Platina* supplies the Place of *Mercury*: which being reckoned among the Semi-Metals, those also are Seven in Number. The Secondary Planets are Ten; and some Writers make this the Number of the Semi-Metals also. Others reckon Seventeen *Metallick Substances*, including Metals and Semi-Metals, which is the Number of the Primary and Secondary Planets.

(73) *By Silence]* Silence in some Cases would be contrary to the Command Ch. XXII. V. 10. ‘Seal not the Sayings of the Prophecy of this Book.’

(74) *Be with you all Amen]* On looking back on the Visions in this Book, and comparing them with the History of the Christian Church, one Reflection seems very natural. Let us suppose that *St. John* had as clear a view of the Events that were to befall the Church, when he wrote this Book, as we have now by the Records of History. Let us suppose that he knew the Christians would be persecuted

secuted for the two next Centuries, and then gain an Establishment under Christian Emperors; together with all the Circumstances attending these Facts which we now read in the Annals of those Times. Let us suppose that he knew perfectly the Ravages of the *Northern Nations*, the Religion of *Mahomet* enforced by Arms, and the Devastations of *the Turks*. Let us suppose that he knew that a *Christian Bishop* should rise to such a Degree of Power as to be the Tyrant of the Church; a Promoter of Idolatry and various superstitious Ceremonies; and a Persecutor of them that adhered to the Word of GOD. In a Word, let us suppose that he knew as much of the then future History of the Church as we know now. Let us farther suppose that he meant to describe all he knew, under a Series of prophetick Visions, and that with so much clearness as to convince an attentive Reader, that he really had such a Knowledge of future Events, given him by GOD, for wise Purposes.

Now supposing all this, it may be asked, could he have executed his Design more effectually, and with greater Beauty and Propriety than is done in this Book?

For Objects in Vision, expressive of future Events, he would naturally have Recourse to the History of the Old Testament, and the Circumstances of Jewish Worship: for this Language had already been adopted by the old Prophets, and by the Christian Teachers. He would represent Conquerors by *War Horses*; a destroying Enemy by *Locusts*, a *Burning Mountain*, or the *Sea and Rivers Bloody*:

Bloody: The Agency of invisible Spirits by *Michael* the Tutelar Angel of Judea; or by a Serpent or *Dragon*; when he would express the invisible Enemies of God's People. As the Jewish Church was known by the Name *Daughter of Zion*, it would be natural to signify the Christian Church also by a *Woman*; in whom the Dress and other Circumstances would be expressive either of its Purity or Corruption; a State of Persecution or worldly Prosperity. The active Members both of the pure and the corrupt Church, would naturally be styled *Prophets*; these being the chief Directors of old, both in the pure Church at *Jerusalem*, and in the idolatrous Part that worshipped the Golden Calves at *Bethel*.

In a Word were a Jew converted to Christianity to describe in prophetick Language the future History of the Christian Church, made known to him by Revelation, it would probably be just such a Composition as this of *St. John*. The Visions would follow in the same Order of Time, as the Events were to happen; as is really the Case, according to the Account given of the Book in this Exposition: A Circumstance in which it differs from all the Expositions known to the Author.

And as different Actions done at the same Time must be related separately, in order to distinguish Visions representing cotemporary Events, from those that described such Events as were to follow one another in Point of Time; this Difference might be pointed out by placing the contemporary Visions in a separate Part, or *Little Book*.

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This would probably be the Case supposing the Writer to have a distinct View of future Events, and to be left to himself to describe them in Visions and prophetick Language. But in Fact the Case was somewhat different. The Writer seems really to have seen the Visions which he describes, some on the *Land*, some on the *Sea*, others in the Air or *Heaven*, while he was in *Patmos*. And we cannot conceive any Visions better suited to express the Events. He described what *he saw*, and probably might not know himself all that was meant thereby. For he seems to have written all he knew, except in the Case of the *Seven Thunders*, in the tenth Chapter, where he was forbidden to write what he heard. Neither this nor any other Prophecy is of *private Suggestion*, proceeding from a Man's own Will or Imagination; but *Holy Men of old spake as they were moved by the Holy Ghost: searching what Manner of Things and Times the Spirit that was in them did signify.*

Thus considered THE REVELATION has in itself evident Proofs of its Divine Authority. Indeed this and some other Parts of Scripture, that foretell Things lately fulfilled, or now fulfilling, have with Respect to us an *increasing Evidence* of their Authority. For when we *see* Events in such a Variety of Instances corresponding to Descriptions, which *we know* were written many Ages before the Events happened, and there being not one Vision but what admits a fair Application (except those which from their Place in the Book, and other Circumstances, are judged to foretell Events not yet come to pass) we find ourselves obliged to own that no Man could write this Book unless God was with him.

ADDITIONAL NOTES.

Of Michael and the Dragon, Ch. XII. V. 7.

P. 33.

THAT good and evil Spirits are employed under the Direction of the Almighty is a very old Opinion, supported by Reason and the Word of GOD.

The wisest among the Philosophers were sensible that the most discerning of Men knew but very little of the Wisdom and Power of GOD, displayed in the Works of Creation and Providence. From hence some have inferred, that even this visible World was not made for Man solely or principally; but for other superior Beings, more capable of knowing and adoring the Goodness and Power of GOD. Even the Earth appeared to them as a Book above their Capacity: In which though they could spell a few Words discovering the great Author; yet as no Part of it was thoroughly known by them (not even a Clod of Earth, or Blade of Grass) they concluded that this Book was written principally for superior Beings, more capable of fathoming that Wisdom of which Man could only adore the Depth.

And if superior Beings knew and admired the Divine Wisdom and Power, being active as well as intelligent, it was natural to conclude they were not idle Spectators, but

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employed in executing the Commands of GOD: In a Word, that they were the great Agents (under THE SUPREME) by whom the Course of Nature was carried on, as well as those Events produced which were contrary to the usual Course.

These Sentiments are very consistent with the Holy Scriptures. In them we find good and evil Spirits mentioned so frequently, and without Intimation of any Thing extraordinary in the Case, that they seem to be the ordinary Agents under GOD, in the various Dispensations of his Providence.

Thus at the Creation those *Morning Stars* sang Praise to the Creator. *Cherubim* guarded the Tree of Life. Angels frequently were seen by the Patriarchs, and were so numerous that THE LORD was styled *the Lord of Hosts*. The Psalmist speaks of them as *standing about* the Godly. The Assyrian Army was destroyed by them. In the New Testament they are spoken of not only as attending the Saviour at his Incarnation, Birth, Temptation, Agony, Resurrection, and Ascension; but as sent forth to minister to them in general that shall be *Heirs of Salvation*. They so attend on Men, that of little Children it is said that *their Angels behold the Face of their Heavenly Father*, as if employed by him for their Protection, and giving an Account of their Charge.

With Respect to Evil Spirits they are spoken of as Ministers of Punishment, and in a Way of Temptation or Infliction

Infliction the Authors of moral and natural Evil. Their Chief tempted our first Parents, and is still active as a *roaring Lion seeking whom he may Devour*. He picks up the good Seed, and sows Tares. He is said to put *Evil into Men's Hearts*; and to hinder the Preachers of the Gospel. It seems implied that they are the immediate Agents in Diseases of the Body as well as of the Mind, and on Account of their Number they that possessed one Person are styled *a Legion*.

It is no wonder then, if, agreeable to the other Parts of Scripture, we find both good and evil Spirits (under their Chiefs *Michael* and the *Dragon*) spoken of in this Book of St. John, as engaged for and against the People of GOD. From whence we learn that the various Dispensations of Providence, particularly with Respect to the Church of Christ, (the Subject of the Book) are carried on still (under the Direction of GOD) by the Instrumentality of Good and Evil Spirits: the former *sent forth to Minister*, and the latter *held in Chains of Darkness*, so as not to stir without GOD's Permission.

II.

Of the Mark of the Beast Ch. XIII. V. 16. P. 57.

This Custom of expressing an Attachment to any Person by an indelible Mark, seems to be very antient. Moses probably alludes to some such Practice Exod. XIII. V. 9. Where after the Institution of the Passover it is added:

‘ It shall be for a Sign unto thee upon thine Hand, and
 ‘ for a Memorial between thine Eyes.’ This was also supposed by the Authors of the Septuagint to be alluded to by Isaiah Ch. XLIV. V. 5. Who (instead of our Version
 ‘ another shall subscribe with his Hand unto the Lord’) render the Passage thus: ‘ Another shall subscribe on his
 ‘ Hand TO THE LORD;’ that is, *I belong to the* **LORD**. This Translation illustrates (and is confirmed by) the twentieth Verse of the same Chapter: ‘ He can-
 ‘ not deliver his Soul, nor say is there not a Lye in my
 ‘ Right Hand.’ When a Man, that has devoted himself to the Lord as his Soldier and Servant, shall fall into Idolatry, this Devotion (expressed in similar Cases by a Mark in the Right Hand) becomes *a Lye*. The Love of GOD to his People is also expressed by alluding to the same Custom Isaiah XLIX. V. 16. ‘ Behold I have
 ‘ graven thee on the Palms of my Hands.’ And St. Paul expresses his Attachment to THE LORD JESUS in a similar Figure Gal. VI. V. 10. ‘ I bear in my Body the
 ‘ Marks of the LORD JESUS.’ And even to this Day it is said that the Jews in general mark themselves with the Figure of the Temple or of Jerusalem; and many Christians have the Mark of the Cross. To receive the *Mark of the Beast* therefore must imply a strong Attachment to the Pope as the great Promoter of Idolatry and Persecution.

III.

Of the Seven-headed Beast Ch. XIII.

Some Persons affect to treat the Assertion *that the Pope is*

is the Seven-headed Beast and Antichrist, and the Church of Rome the Babylonish Woman, as a groundless novel Sentiment. How well this Opinion is founded every Man must judge for himself, by comparing the Character drawn in the Scriptures with the Conduct of the Popes. That this Notion is very old will appear from hence; that some of the antient Fathers concluded from the prophetick Accounts, that this Character would one Day appear in the Church and at Rome. And when the Tyranny of the Popes corresponded to the Character, there were some even in the Church of Rome that observed and pointed out this Likeness...

Besides Irenæus (who thought the Character would appear in Italy) Tertullian saith: *Babylon in St. John is the Figure of Rome.* And explaining the Words, *he who letteth will let;* &c. 2. Th. 2. 7. says: *The dividing of the Roman Empire into Ten Kingdoms will bring in Antichrist.*

Hilary also saith of the expected Antichrist, *under Pretence of preaching the Gospel he will oppose Christ.*

Jerom, on the Words *he shall sit in the Temple of God,* &c. saith, *that is the Church; as if he and his Followers composed the Church of God.*

These eminent Men from the Prophecies formed Opinions which the Event has shewn to be well founded. And when the Popes began to act in the Character foretold, the Resemblance was observed.

Gregory the Great, to repress the Pride of his Brother Pope John of Constantinople, eventually condemned his own Successors by saying, *If any Man stile himself universal Bishop, he is the Forerunner of Antichrist.*

In the Year 900, Thetgard, Bishop of Treves, called the Roman Pontiff *Antichrist, and Rome Babylon.*

St. Bernard said, the *Beast described in the Apocalypse as speaking Blasphemies, and persecuting the Saints, is now in St. Peter's Chair.*

Joachimus Abbas in the Year 1300 says, *Antichrist is born in Rome, and shall be exalted high in the Apostolick See.*

Petrarch, Archdeacon of Parma, said to the Pope, *Thou art she whom St. John saw sitting on many Waters, the Mother of Whoredoms, drunken with the Blood of the Martyrs of Jesus.*

These Passages (with many others) are collected by Bishop Cooper in his Dialogue between a Roman Catholic and a Christian Catholick; and may suffice to shew that the Pope's being Antichrist, or the Seven-headed Beast, is not a novel Opinion, first advanced by the Protestants; whatever other Objections may be made to it. Indeed as the Persons whose Words are last cited were themselves Members of that Church of which the Pope was the visible Head; on this Account though they stiled him Antichrist, they could not call his Church the Babylonish

Popish Woman: for this would be including themselves; and at that Time there was no other visible Church which they could join. The evangelical Opposers of Papal Innovations were *driven into the Wilderness*. Their *Prophets prophesied in Sackcloth*, and the Members hid themselves through Fear of Persecution; concealed like Wheat among the Chaff. In this State though probably always numerous, they were little known, and still farther obscured by the *Flood of Slander* which their Enemies *cast out after them*. But even in the Accounts, which their Enemies give of them, some Particulars are to be found, from which we may gather that the essential Truths of the Gospel were held by them, and that they constituted that Church which St. John describes as persecuted, yet *cloathed with the Sun*. Such is the Account given by Reinerus, a Popish Inquisitor, of those he calls *Waldenses* and *Leonistæ*. These, saith he, *were more pernicious to the Church of Rome than all other Sects*: First, because it had been of longer Continuance, for some say, this Sect hath endured since the Apostles Time. The second Cause is, because it is more general, for there is almost no Land in which this Sect doth not creep. The third Cause is that all other Sects do cause Men to abhor them by the heinousness of their Blasphemies against GOD, but this Sect of Leonists hath a great shew of Godliness, because they live justly before Men, and believe all Things well concerning GOD, and all the Articles which are contained in the Creed: only they Blaspheme and hate the Church of Rome.

Here is the Testimony of a Man who by his Office had
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an Opportunity of knowing them thoroughly ; and though he shews a strong Prejudice against them, yet from his unwilling Evidence it appears that their Doctrines were not new, and that their Lives were exemplary.

IV.

Continuation of Note 32, P. 48, concerning the Little Horn in Daniel.

Of this Little Horn it is said Dan. VII. V. 8. ‘ Before him there were three of the first Horns pluck’d up by the Roots.’

Mr. Mede and Sir Isaac Newton suppose this Prophecy to have been fulfilled when Three of the Ten States, into which the Western Empire was divided, were subdued and became the Estates of the Church. But in Fact the Dominions which the Pope acquired in temporal Sovereignty (which Sir Isaac reckons to be Ravenna, Lombardy, and Rome) were never so considerable as to be esteemed Three of the Ten Horns. And after the *Little Horn* had swallowed them up, he continued a *Little Horn* still. The Pope, as a Temporal Prince, was never on a Footing with the other Princes of Europe ; or that Part of it which constituted the Body of the Fourth Beast in Daniel, and which became the Western Empire, and the Scene of the Pope’s Ecclesiastical Sovereignty ; whose States are therefore stiled his *Horns* ; and the Princes *Crowns* on his *Horn* ; and possess the Whole of Europe except Greece and Russia, which

which never acknowledged the Pope's Supremacy, nor belonged to the Body of the *Fourth Beast* or Western Empire.

It may farther be objected to this Interpretation, that if any Three of the Horns had been *pluck'd up by the Roots*, or totally destroyed, they would be Horns no longer, and from the Time of the Pope's becoming a Temporal Prince they would be only Seven remaining. But this is not the Fact. Through all the Changes of Europe, still the Kingdoms or States have been reckoned *Ten*, or very near that Number. Machiavel, and after him Mede, gives a List of them as Ten in the Fifth Century. The same was the Number at the Reformation. And in 1706, Mr. Whiston reckons them to be Ten. At this Time it is certain there are Ten Kings besides the Emperor, Four Protestants and Six Papists, namely, The Kings of (1) Britain. (2) Denmark and Norway. (3) Sweden. (4) Prussia. (5) France. (6) Spain. (7) Portugal. (8) Poland. (9) Sardinia. (10) Naples and Scicily. These correspond to the Number of the *Crowns* on the Horns. And if we look on a Map we see Ten distinct Countries including Germany: For as the last mentioned Country was Part of the Pope's Empire, it has a Right to be counted one of the Ten *Horns*; but the Emperor, being Successor to them that ruled the Whole, cannot properly be reckoned among the Ten *Crowns*.

It will then be asked, how do you explain the Prophetick Vision in Daniel, where it is said, *there were Three of the Horns*

Horns pluck'd up by the Roots? In Answer to this I observe, that the Word (Okar) which is rendered *pluck'd up by the Roots*, has other Significations; such as to *weaken* and *enervate*. It is the Root of the Word that signifies *barren*, Deut. VII. 4. 14. Gen. XI. 30. In the Book of Joshuah, XI. 6. It is applied to Horses, and signifies to *Hough* them, by cutting the Tendons that give them Strength and Agility. By Analogy when applied to States or Kings (signified here by *Horns*) it will signify to deprive them of their Strength, Power, Rights, and Dignities. And in this Sense it is used by the Rabbinical Writers. They used it to signify to *Check*, to *Curb*, or *Bridle*: To *Bind*, *Chastize*, and *Wound*: To *Dispute* any Point of Honour or Dignity. To *Intimidate* or *Shake* any one's *Resolution*. See *Castell*.

Accordingly Caftalio translates this Word *were thrown down*; and at V. 20. these three Horns are only said to be *fallen*; and at V. 24. it is said, *he shall subdue Three Kings*: which in the Vulgate is *Humiliabit*.

It should also be remembered that though the Little Horn is said to be *stouter than his Fellows*; this superior Strength lay in *his Head* not his Arm: *having Eyes like the Eyes of a Man, and a Mouth speaking great Things*. All his Power is of an Ecclesiastical Nature, over Men's Consciences by superstitious Fears; or intimidating them by Means of others, whom Superstition made willing to be the Instruments of his Oppression. Of course the Humiliation, Debasement, and Oppression brought on these three

three Kings must be by the Wounds of his Spiritual Sword ; tyrannical Edicts and Censures : perhaps depriving them of the Rights of their Crowns, to make way for an Ecclesiastical Dominion under him in their different Kingdoms.

We should also remember that in all the Visions of the *Little Book* in the Revelation (and the Little Horn in Daniel, being the same with the Seven-headed Beast, is one of them) nothing relates to individual Persons or Actions, but to a Series of Scenes of the same Nature, and of Persons acting in the same Character, through a Period of many hundred Years. The *Humiliation* or *Depression* therefore of these three Kings must be something of a durable Nature, an abject Submission of them to the Pope beyond any Thing observable in other Kingdoms, during a long Space of Time.

Now if we can discover Three of the Kings in Communion with the Pope, who permit him to have an absolute Sovereignty in their Dominions over religious *Persons* and *Causes*; where he has a Court of Judicature and Judges dependant on him only; where under the Heads of *Heresies*, *Immoralities*, or *Causes Matrimonial*, or *Testamentary*, almost every Matter may be brought into his Court without Appeal to the King.—We shall then have discovered a Species of Humiliation, Depression, and Oppression in every Point corresponding to the Vision. And all this is to be found, and has long continued in *Spain*, *Portugal*, and *Italy*: where the *Inquisition* has debased these Countries

Countries beyond all others ; and where the Prince has no higher Office than that of the Pope's *Executioner*.

Indeed the Little Horn in Daniel in all Respects resembles this Seven-headed Beast of St. John. This had Ten Horns on his Seven Heads ; of Course one or more of the Heads had more Horns than one. If the Seventh Head had Four, this being cut off by the Sword of the Spirit at the Reformation, these Four Horns must have fallen. And in Fact the Reformed became soon about Four-tenths of what had been the Pope's Empire. Of the remaining Horns one was so eminently distinguished by St. John, as to be the Subject of a separate Vision. Three others by their abject Servility to the Pope are represented as *pluck'd*, or *fallen*, or *subdued* before him. The rest are they that acknowledging his Spiritual Authority, reserve to themselves more or less of the Rights of Temporal Princes.

To this Account of the Three fallen Horns it may be added, that one of them has for a long Time held his Kingdom as a Fief of the Holy See, and the two others received their Foreign Realms as a Grant of the Pope. But as these Things are of a civil Nature, less Stress is laid on them. However in the Subjection of these Three he has a clearer Claim to his *Triple Crown* than any other Way.

As the Ten Horns of the Fourth Beast in Daniel represent the Ten States into which the Western Empire was

was divided ; and therefore correspond not only to the Ten Horns of the Seven-headed Beast, but also to those of the Red Dragon in St. John ; and as we have considered this last Character as including not only the Western Emperors, but the Christian Emperors also, so far as they were guilty of Idolatry and Persecution—It may be asked, how can this be ? where are the Ten Horns of these last ? As they still claim to be Sovereigns of the *Holy Roman Empire*, their *Titular Dominion* is the same as that of their Heathen Predecessors, and of Course their Horns the same. With Respect to their real Sovereignty, which is confined to Germany, it is divided into Nine Circles, and the Hereditary Dominions of the House of Austria.

V.

Of the Seven Visions of the Little Book considered together.
Ch. XII. XIII.

If we look into the present State of the Christian World, we shall perceive that the Events foretold by these Seven Visions are accomplishing at this very Time.

The two Courts are still seen divided in the *Idolatrous* and *Reformed* Churches ; and a more essential Division is that between the living Members of *Christ* and formal Professors. These living Members constitute the Church fled into the *Wilderness* ; and their Preachers still *Prophesy in Sackcloth*. Perhaps there is this Day no Part of the World, where a Minister of the Gospel conscientiously living that

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holy Life which GOD's Word requires, Preaching the distinguishing Truths of the Gospel in Plainness, and rebuking Vice with Zeal and Faithfulness—Where such a Minister (especially if his Endeavours were crowned with Success) would not be Offensive in the Sight of them, whose Station enables them to form the Taste and lead the Fashion. Still we see the *First Beast* making Religion a Matter of Pomp and Ostentation, and loading it with superstitious and idolatrous Ceremonies; and strengthened in all this by the *Horns*, that did not fall off with the *Head* that was smitten at the Reformation. Still the *Second Beast* is the Champion of the *First*, though with less Fierceness than formerly. Still the *Red Dragon* is united to the *Seven-headed Beast* at Rome, though shaking off some of the Chains in which he bound the great Ones of the Earth. And doubtless the *Invisible Powers* of Heaven and Hell are as much as ever attentive to these Transactions, and assist the different Parties, as the Sovereign King directs or permits. So that we need only open our Eyes to the present State of the Christian World, in order to see the Accomplishment (or present fulfilling) of these Seven Visions.

Addition to Note (52) concerning the Wine of the Wrath of God, poured out without Mixture, Ch. XVII.

Bishop Lowth in his accurate Version and learned Notes on Italian, explains this Phrase as signifying pure Wine made

made yet stronger by the Mixture of powerful Ingredients. And he adds, that by mixed Wine, the Greeks and Romans meant Wine diluted with Water, but the Hebrews (according to a Custom yet remaining in the East) by this Expression, meant Wine made stronger by a Mixture of Spices. The Ingredients in the Cup here spoken of were the Wrath and Indignation of the Almighty, without any Consolation to lessen the Anguish.

VII.

*Of the Character of Lewis XIV. how formed: An Addition
to Note (40)*

Lewis XIV. however great and arbitrary, was much guided by Priests, whose Cunning and Address have been long distinguished in a Country, where a Superiority in these Talents is the * national Character.

Monsieur Flechier (afterwards Bishop of Nismes) wrote the History of *Theodosius the Great*, professedly for the Use of the Dauphin; which was an indirect but sure Way of teaching the King. This Book was extolled by the *

* Rousseau says the French have a Manner of interesting themselves in your Favour, which deceives you more than Words. They are naturally Officious, Humane, Benevolent; but they are Light and Airy. Nothing is permanent with them; every Thing lasts but for a Moment.

* See Madame Sevigne's Letters.

Court as a wonderful Performance; and Theodosius esteemed a perfect Pattern of a Christian Prince. Indeed he had many Accomplishments; but among these, two Qualities are exhibited by the Writer as superior to all the rest, though others will probably think them Defects: These were his Submission to the Church, and his Zeal in extirpating Hereticks.

St. Ambrose (whose distinguishing Grace was not Humility) had chid him publickly for presuming to come within the Rail (among the Priests) at the Communion; and told him *that if he was Emperor he should shew that he was so by obeying GOD and his Church.* The Emperor obeyed, and by his Obedience, in making severe Laws against Hereticks, the Author says that *he merited the Success* that afterwards attended him. Here it is implied that sinful Man may merit at GOD's Hands; and that the greatest of all Merits is Zeal in persecuting them that differ from us in religious Sentiments. On these Principles the Character of Lewis seems to have been formed; as a dutiful Son of the Church, and a great Persecutor; though like one of his Predecessors Lewis XII. he had a personal Quarrel with the Pope.

VIII.

Of the Origin of Popery and Mahometanism. See Note (33)

We see much of the proud Popish Spirit in St. Ambrose,
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and some of the Eastern Bishops. But the Popery of Rome had not yet begun. This *Antichrist was not yet revealed.*

In the Reign of *Theodosius the Great* the prevailing Religions at Rome were *Paganism* and *Arianism*: The former supported by the Senate, the latter by the Western Emperors. The Bishop of Rome was then no more than a Dissenting Teacher. Afterwards the Arians losing their Patrons, dwindled away. The other Christians formed a kind of Coalition with the Pagans; and from this Coalition sprung Popery.

The Pagans were zealous for their *Altars* and *Sacrifices*: The Place of celebrating the Communion was called an *Altar*, and the Ordinance itself a *Sacrifice*; Words that had been figuratively used in the Church before. And to compensate the Pagans loss of a Bleeding Sacrifice, it was afterwards maintained that the Bread and Wine were actually changed into Flesh and Blood.

The Pagans were very fond of some favorite Images. Many of these were preserved under other Names; and worshipped still as Mediators. Instead of Gods and Goddesses, they were now He-Saints and She-Saints.*

* See Meddleton's Letters from Rome.

The Loss of the *Saturnalia* and *Floralia* was compensated by the *Carnival* and a Variety of *Festivals*, spent in nearly the same riotous Manner as the Heathen Feasts.

As Popery was a Composition of Christianity and Paganism, so the Religion of Mahomet seems to be a Compound of Arianism and Judaism.

As the Arians denied the Divinity of CHRIST, and the Doctrine of *Atonement* for Sin made on the Cross, together with the *Regeneration* of Believers by the Grace of the Holy Spirit; these Essentials of Christianity being renounced, and JESUS being acknowledged only as a mere Man, Room was left for admitting another Prophet, by Way of *Toleration* at least, if not by Way of *Comprehension*. Accordingly we are told that Mahomet very soon made a Treaty with the Christians, (who were chiefly Arians, at Medina) the original Manuscript of which is still said to be preserved in the King of France's Library.*

The *Externals* of his Religion Mahomet borrowed chiefly from the Jews. Like them his Followers are Circumcised, and abstain from Swine's Flesh. Their principal Festivals (the greater and less *Beyram*) are at the same Times as the *Passover* and *Pentecost*: and at the former of these they Sacrifice Sheep. Their chief Exercises

are

* Habetsi's present State of the Ottoman Empire.

are *Ablutions* and Prayers at particular *Seasons*, borrowed also from the Jews. Their Fast of the *Ramadan* is taken from that of Lent.

IX.

Of the gradual Decay of Popery by the Increase of the Knowledge of the Scriptures, P. 90, and Note (23.)

That the Delusions of Popery are gradually lessening, and that the Cause of this Change is the more general Knowledge of the Scriptures, seems to be the general Opinion of them who are best acquainted with the Nature and Tendency of modern Publications. One of these, after announcing in a literary Journal Expositions of different Parts of Scripture, by some Foreign Divines of the Church of Rome (Seemiller and Berg) adds his Judgment of these Publications in the following Words: ‘ Every Thing seems to concur in the Downfall of that implicit and blind Faith that so long supported the tawdry mystic Lady, who seated herself on the Seven Hills; since even her own Servants are daily employing, more and more, their Labours in the Explication of the Scriptures, which must terminate in the Discovery of her Nakendels and Turpitude.’

Monthly Review for December, 1784.

X.

Of the New Heaven and New Earth, Ch. XXI. XXII.

I have considered these Words as merely figurative,
used

used to convey some Idea of the Heavenly Glory in a Way suited to our Weakness. But some Philosophers have understood the Words in a more literal Sense; that this Earth and visible Heavens will be the Scene of future Glory, but greatly changed: when *old Things shall be done away, and all Things shall become new.* This Change they attribute to that last Fire by which the Earth shall be burnt up, the Heavens *shall be dissolved, and the Elements melt with fervent Heat:* Which Operation they conceive to be not so much *destructive* (though it is so with Respect to the present Scene) as *perfective;* that is introducing a more perfect Manner of Existence.

They suppose the Earth and Heavens to have already undergone many Revolutions; that the Creation described by Moses was one, the Deluge another, and the Conflagration foretold in Scripture will be a third. That as the past Revolutions, and some intermediate Changes and Operations of which * they think they have clear Evidence, prepared the Earth for its future Inhabitants: So the expected Conflagration will not annihilate an Edifice raised and preserved by wonderful Wisdom and Power, but prepare it in greater Beauty and Magnificence for its glorious Inhabitants. In a Word, they expect that when the Bodies of the Saints shall be raised in Glory, and re-united

to

* Of all the Theorists of the Earth none brings clearer Proofs than Mr. Luc; whose System is perfectly consistent with, and illustrates, the Sacred Writings.

to their Souls perfectly freed from Sin, and adorned with all gracious and glorious Qualities, whereby they are fitted for the heavenly Bliss—that then there will be † a Kind of Resurrection of the Earth and visible Heavens; by which they will be an Habitation suited to the Saints in Light.

In this *New Heaven and New Earth*, among other Changes, it is probable that the glorified Bodies will not be confined to the Earth by the Principle of Gravitation, but be capable of visiting distant Worlds with the Swift-ness of Light which they may resemble.

But these are doubtful, though pleasing, Speculations. We can walk with *certainty* in these Enquiries, no further than GOD's Word is our Guide. There we learn that the Sun itself will be no longer wanted to enlighten us, but GOD himself *will be our Light and the Lamb*. In what Manner this great Promise will be fulfilled we can at present only form Conjectures, because *we know only in Part*: And even these Conjectures should be made with Humility, Diffidence, and Godly Fear: That we may not rashly intrude into those Things which *Eye hath not seen, Ear heard, neither hath it entered into the Heart of Man* fully to conceive.

† See Rom. VIII. 19, 20, 21, 22.

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